

PARADISE

WITHIN US:

OR,

The happie Mind.

By

Robert Crofts.



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*To the Readers;*



Formerly having studied  
out of many good Au-  
thors divers notes con-  
cerning this Subject of  
*Mans Hoppinesse*; And  
since ( for private use )  
written the same together in a Booke  
Entituled *VIA FÆLIX, The happy Way*, In three generall Partitions;  
The first of *Terrestriall*, The second  
of *Morall*, And the third of *Divine*  
happinesse on Earth. And further, de-  
vided the same in divers particular  
Sections : I have new lately for some  
Reasons abstracted and new studied  
out of the same, ( but in a different  
manner and method, and with divers  
alterations and additions, ) Three  
little Generall Treatises, The first of  
*Earthly happinesse* Entituled , *The*  
A 2 *Terre,*

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*To the Readers.*

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*Terrestriall Paradise.* The second this of Morall happinesse, Entituled, *Paradice within vs.* And the third of Divine happinesse on Earth, Entituled *Heaven within vs.* The first and the third I have lately publish't, This having Relation to both the other, I thought not amisse to be impressed last of the three. Having beene encouraged in the former, I doe intend hereafter to Review, new study, and publish the Rest; Being a farre more particular and large discourse of this Subject Happinesse on Earth, and Physically, Philosophically, Historically and Divinely digested. But, not entertaine you with a Prolix Preamble, Forasmuch as the Preface to the Readers In the Terrestriall Paradise may in divers respects bee applyed to this Booke also, without any further Introduction, I proceed.

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the Booke.

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### IX.

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P A R A



PARADICE  
WITHIN US,  
OR,  
The happie Mind.

THE I. DIVISION.

Shewing briefly,

*The felicitie of a vertuous  
Mind.*



THE happie Mind  
which in this com-  
pendious Treatise  
I intend to dis-  
cuss of

That true Joy and Tranquillity  
B. of

of spirit which is said to be the fruit and Crowne of vertue or wisdom, and by some Philosophers, The soveraigne Good of Man.

It is an equall, firme, amiable, pleasant and joyfull estate of the soule, whereby the same becomes free from Sloth, from intemperate desires and from all ill passions and perturbations; And possesse with true wisdom, lightsomnesse, tranquillity, affability, pleasantnesse, and well prepared to enjoy (either in contemplation or action) the most delightfull felicities both Terrestriall and Heavenly. So that while wee can maintaine our minds in this estate, wee may sweetly enjoy even a Paradice of happinesse within us.

Who



*Who traceth right in Vertues wayes  
most certainly shall find  
A Paradice of sweetest joyes  
within his happie Mind.*

But let us view the same more  
plainely.

The fountaine and object of  
this happinesse in the Mind, w<sup>ch</sup>  
we now seeke for, is ; Vertue, or  
true Wisdome, the Compound,  
light, and directresse thereof, is  
Reason.

Vertue in generall is descri-  
bed to be, A laudable, pleasant,  
and constant habit in the Mind,  
which being wrought in us by  
divine Reason impresteth in our  
understanding a perfect know-  
ledge of the true good ; accor-  
ding whereunto as it is requisite  
and expedient we must Love or  
hate, take or leave ; The same  
being the never erring directrix

of our affections and actions,  
and alwayes rewarding us with  
internall Tranquillity, Ioy, and  
happiinesse.

More particularly, Vertue is  
usually devided into foure prin-  
cipall Parts; namely, Prudence,  
Temperance, Fortitude, and Ju-  
stice: To which, all other ver-  
tues are subordinate and may be  
reduced. And from which (as  
from the maine branches there-  
of) they (as lesser boughes) doe  
spring and proceed: All which  
with their peculiar definitions,  
descriptions, differences and  
kinds are at large described in  
the *Ethicks*, and are the subject  
of Morall Philosophy.

A million of good and happy  
effects doth vertue produce in  
such as doe conforme themselves  
thereunto; The same instructeth

*The happie Mind.*

us to over-sway and command all the Inclinations and Actions of the mindes irrational parts, bridling and cutting off all both the excesses and defects of passions and affections, keepeth them within the circle of mediocrity, directly betweene too much and too little; Expelleth out of the mind all vices, as Covetousnesse, Ambition, Intemperate desires, Choller, Sloth, Melancholy; all base feare of danger and of death; and armeth with resolution and comfort, even against all manner of Tribulations.

The same also accomplissheth us with true and habituall Wisdom, Verity, Sobriety, Magnanimity, Confidence, Patience, Perseverance, Honesty, Gratitude, Humanity, Liberality, Clemency, Courtesie, Affability, Cheereful-

fulnesse, Pleasantnesse, and all good and amiable conditions.

It is a light unto our life, shewing us that which is good and comely, and teaching us how to performe all good and laudable Actions. It giueth us also a will to all manner of goodnesse, and to declare the same by a sweet and loving Conversation.

Vertue also advanceth the mind and infuseth therein, a generous desire of aspiring even to the highest part of that which is most excellent, most profitable, and most honourable; exciting the same to goe on constantly, freely, fearelessly, and cheerefully ( though through many dangers and difficulties ) to all good and worthy Actions; Maketh a man truly worthy of honour; alwaies filleth the mind with

with good and high resolutions,  
and with inward delectation and  
happinesse.

See as, there is nothing Ter-  
restriall that merits to bee in-e-  
quipage with Divine vertue ;  
The same is a daughter of Hea-  
ven, If wee could truely know  
the excellency thereof, we should  
presently commit our selves to  
her perfect guidance ; we should  
incontinently embrace the same  
with deereft affections , And  
know that the Incircling  
Armes of the whole world em-  
braceth nothing that is nigh so  
excellent as Divine vertue,

The same being a divine and  
Immortall quality in us, alwaies  
excites our minds to some good  
Action or other by an earnest  
desire to make the same agreea-  
ble unto God himselfe, and to

obtain an Eternal guerdon given by him in the world to come, knowing there are inestimable Treasures, Crowns of Glory; A Paradise of delights prepared in the Heavens, to reward such as live a good and vertuous life on Earth.

And when we find within us that we have done well, the same tickleth our affections with sweet and pleasant delectation, So that when wee find within us this heavenly Temper of a vertuous disposition, and seeing that thereby we often avoid evill and vitious Courses, and often accomplish good and worthy Actions; our minds are thereby filled with joy and pleasure, even as the Sunne is with light, the choicest flowers with fragrant smells, and the gay apparelled Spring-  
time

time with greenneſſe,

There is a Congratulation, a pleasing contentment in well-doing, It is a true and eſſentiall Reward of a good mans Soule, which never failes him.

So as the priviledge that vertue hath in rewarding her followers, is much greater then the world can afford, for the world at the beſt can give but fleeting, but tranſitory delights and the windy praises of men; But ſuch as are truly vertuous have greater Rewards even within themſelves, for (beſides that vertuous men uſually live more healthfully, proſperouſly, honourably, pleaſantly and every way even outwardly more happily then vicious men) their vertue doth alwayes inwardly afford to their Mind & Conſcience moſt ſweet



joyes and pleasures, and hath also eternal glorious rewards assign'd for the same in the Heavens.

And albeit the body have its distinct pleasures apart from the mind, yet cannot the same be either truly pleasant or laudable if not contained within the precincts of vertue, which is the proper object of the minds happinesse; Because the same will otherwise breed much more displeasure then content. But being limited within the bounds thereof are laudable and good to bee enjoyed; So as it is indeed this vertuous habit of the mind onely that well prepares the same and makes us truly enjoy all Corporall and Terrestriall happinesse also, for vertue is the Rule and guide of all sensuall and externall pleasures, so as thereby



thereby and within the limits thereof we may and should freely and cheerefully (as in my former Booke I have dilated) enjoy the good and lawfull pleasures and felicities of the world, even a Terrestriall Paradise of delights, and Happinesse within us.

Yea, by the guidance of this divine and immortall quality of vertue we may and should be directed the way to God himselſe, to Heaven, and even in this life thereby we doe become most apt and well prepared to enjoy a Paradise of heavenly delights also within us.

For why; Wisedome which is compounded of all the other vertues of the intellectuall soule, shewes and perswades us to love and embrace that which is truly good, and principally that which is  
*most*

most good; But the most excellent good is God himself, wherefore true Wisdom or Vertue referres it selfe and all its faculties and exercises to him and to his Glory; he being the Fountain or rather the Ocean of all true pleasure and happinesse: To whom, and to which, True Wisdom also perswades and directs us the way which is by divine Grace, and chiefly the principall and fountaine of heavenly Graces; Namely, Faith, Hope, and Charity.

This habit of vertue also doth well prepare the mind, and maketh the same apt to receive, conceive and retain all heavenly graces & happinesse, all divine Illuminations, and Consolations. So that if our faith and hope bee high and heavenly enough, and  
our

our Minds pure and divine enough, we may by Contemplation ( in some measure beforehand ) enjoy heavenly delights and pleasures within us. But of this more hereafter.

Let us therefore spare no labours, no endeavours to gaine this excellent treasure of Vertue, Let our desires and our designes be wholly employed in the acquiring of it, since by the guidance thereof wee are directed the way to mount up to heaven and in the meane time thereby enjoy a marvailous deale of happinesse on Earth, even a Paradise of delights and pleasures both terrestriall & heavenly within us.

Since that in vertue is such Mines  
of most excellling Treasures  
And chaise delights, let our designes  
bee bent to gaine her pleasures.

Let

Let her delights allure and winne us  
still to acquire, to finde  
This pleasant Paradise within us,  
this joyfull happie Mind.



THE II. DIVISION.

*How to gaine this felicity of  
the Mind.*



IN the acquisition of  
vertue which is this  
happinesse of the  
Mind we seeke for,  
These three things  
are especially requisite. First, E-  
ducation to incline us. Second-  
ly, Reason to direct us. Thirdly,  
Exercise and Custome to con-  
forme and confirme us,

First, concerning Education.  
Youth

Youth may be compared to a Field, which if well manur'd and sowne with good seed, bringeth forth good fruit ; But if neglected, therein springeth up many ill weeds ; Even so, if we be well educated, if the seeds and fundamentall parts and habits of vertue be well sowne in our hearts at first, the same is likely to spring up and become deeply rooted and even naturall in us ; Whereas otherwise without this good education, vice and wickednesse is like to spring abundantly in our depraved and corrupted Minds.

Education therefore is very necessary : In youth our natures are easily moulded to what frame our Parents and Tutors will, whose opinions ( like Oracles ) doe then altogether sway  
our

Let her delights allure and  
still to acquire, to fill

This pleasant Paradise  
this joyfull happie



## THE II. DIVISION.

*How to gaine the happie  
the Mind.*



**I**N the acquisition of  
youth, the happie  
happie of the  
Mind, we require  
Three things  
are especially requisite. First, Edu-  
cation to incline, secondly, Reason to direct, and Thirdly,  
Exercise and Customs to con-  
forme and continue.

First, concerning Education.

Youth



our minds, yet weake and not allur'd to Vices nor troubled by Temptations. And if we be in our tender yeares taught to be vertuous and to abhorre all vices as Prodigies and things unusually, The same will then bee so ingrafted in our nature as vertue will be even habitually lovely and pleasant to us, and Vice hatefull and loathsome, Inso-much as even till old age many men doe retaine in them the same love to vertue and hatred to vice as they did in youth, which then also is much encreased by Reason and good Custome.

It is good therefore, that vices be named to children and youth in a shamefull disdainfull manner, and to hide from them the shamelesse practice thereof, by easy in our dissolute age, even  
with.



without infamy, yea with applause by some vicious minded men. Also to let them thinke (as it were to be wish't) that all men hated Vice and wickednesse, and often to discourse of the punishments and miseries inflicted, and due for the same. Also to shew and often commend unto them the amiablenesse, pleasantnesse, excellency, and Rewards of all vertue and goodnesse:

It is certainly better, than children bee Instructed rather mildly and by Encouragements (if it may be) then with trouble and severity; for whatsoever we doe for feare of punishment, our nature (with a kind of loathing) use to be averse from the same things afterwards, and the hatred received against the same in youth

youth may be retayned even to old age. But in this Discipline of Tender Youth, rewards, Pray-  
ses and encouragements for well doing doe sweetly kindle in us a desire to learne and to doe well in all things, and this learning and vertuous disposition so gained, is willingly loved, easily retayned, and encreased in after-times by Reason and good custome, so that as their yeeres their vertue encreaseth, and repleni-  
sheth their minds with internall Joy and happinesse.

Secondly, Reason ought to direct us in this acquisition of Divine vertue, for Reason is the light and life of vertue, and as our eyes doe serue to guide our bodies, so haue our soules great need of Reasons light to discern  
vertue

vertue from vice, True good from deceit and forgery.

And even in Reason, vertue appeares easie, amiable, and pleasant; And vice painfull, loathsome and displeasing; (It is onely an evill Cusume that makes vice seeme pleasing, and vertue displeasing) for the essentiall part of vertue is said to be truth and of vice false-hood, and it is more easie and pleasant in Reason to tell truth then a lye; and so of all particulars in Reason Vice appeares painefull, hatefull, hurtfull; and vertue easie, lovely, pleasant and beneficiall, as I shall shew more plainly in the ensuing Divisions.

Let therefore Reason informe our Judgements, and both of them guide and instruct our wils; for the will hath not any  
light

light from her selfe, but is illuminated onely by the shining Rayes of the understanding; That is by reason and judgment; yet the act of the will is from it selfe though it bee directed by the understanding.

Wherefore, if the will of man doe conjoyne it selfe with reason in the persuite of vertue, then with great facility it is able to governe the sensuall Parts as a Lady and Mistresse within the precincts of divine Vertue.

But if our wills disdainefully contemne Reasons Counsels, and if in stead of mounting aloft to the divine excellency thereof, it descends towards the ignoble part of intemperate sensuality, and if it dedicates, & conjoyns it selfe thereunto, it then becomes like her brutish Companion, and  
in

in stead of being the Commander, now becomes the slave of the body and consequently both of them ignoble and brutish, whereas otherwise, if the Will doe chuse to obey Reason rather then Passions, and so preferre Heaven before the Earth, the same doth make not onely itself but even those sensuall parts (which it then commandeth as a Mistresse) to become Divine and celestiall, and the whole Mind to be filled with true joy and felicity.

For certainly, if wee will be guided by the divine light of Reason, wee shall plainly see, That vertue is inwardly most excellent, pleasant, lovely and delightfull; alwayes crowning the followers thereof with true pleasure, even with a Paradiſe  
of

of delights and happinesse.

Then also should we plainly see (of which more hereafter,) That vice and wickednesse (however painted over with the gay out-side of ostentation and hypocrisie, of seeming felicity) is indeed most deceitfull, inwardly all deformed and loathsom, alwayes ingendring and breeding discontent and sorrow; Rewarding at last the followers thereof with a multitude of griefes, perturbations and miseries.

Insomuch, that if wee would indeed be directed by reasons divine Councils, wee should greatly detest and immediatly forsake all vice and wickednesse; wee should then presently be enamour'd with divine Vertue; embracing the same with swift desires, with open armes, and  
Re-

Rejoycing therein with most pleasant delights and happiness.

Thirdly, Exercise and Custome is necessary to conforme and confirme us in this vertuous and happie Way ; for continuall use of the Mind in vertues divine Pathes doth deeply impresse the same therein ; so as it becommeth thereby more excellent, and even habituall in us : And to such as are truly accustomed to vertue , the same becomes most easie, pleasant and delightfull.

Wherefore wee are ; First, to avoid Sloth and Idlenesse in our selves ; Secondly, the idle, unprofitable and dangerous Company of vicious men, both as hinderances to this vertuous Exercise



ercise and Custome. Thirdly, in all our endeavours herein we are to make a good use of all accidents, of our owne experience and of the examples of others. Fourthly, in all respects well to use and employ our time herein. And fifthly, to goe on with due Perseverance towards the perfection of vertue and happinesse; of all which more plainly, yet briefly.

First, let us contemne Sloth and Idlenesse as an hinderance to this vertuous exercise; for why, such as lead their lives in lazy slothfulnesse, doe much en-damage not onely the health of their bodies dulling and purifying the same but also their minds, which are thereby also soone corrupted with sortish dulnesse and evill thoughts, e-  
ven



even as water in a standing Poole  
soone becomes muddy and noy-  
some; for when the mind is  
not busied in some laudable  
thoughts or actions, either  
lazy dulnesse, evill desires or  
sullen sadnesse, commonly creepes  
in and hinders the same in all  
goodnesse, in all happinesse;  
And on the contrary, let us en-  
deavour with an active, quicke,  
stirring and lively Spirit to goe  
on in all vertuous and happy  
wayes.

Secondly, we are to avoid all  
dangerous, idle, and unprofita-  
ble company as an hinderance  
to this good use and exercise of  
vertue and happinesse; The  
rather, because evill examples  
are notable Corrupters of civill  
demeanours and dangerous de-  
pravers of a good disposition,

C

and

and on the contrary let us frequent and be inwardly familiar with, onely such company as are good and vertuous.

Thirdly, let us endeavour by all accidents, by our owne experience and by the examples of others, to avoid all vices and miseries and to embrace all vertue and happinesse in all our endeavours while we goe on in these vertuous Wayes and Exercises. Then which there cannot be a more familiar, plaine, easie and usefull doctrine.

Fourthly, in generall. Let us still remember to imploy our time well in such things as are good and profitable; The rather considering, that nothing is more precious then time on which dependeth the accomplishment of all our affaires and actions

actions, and which if we neglect can never be recalled.

And lastly, let us forward all good beginnings in this exercise with due perseverance. So will this excellent Treasure of Vertue, this happinesse of the Mind which we seeke for, be in good time so deeply impressed in our Minds as the same will even become naturall, habitually, very easie and pleasant to us.

By this discourse wee may perceive ; That next under **G O D**, all good beginnings in this blessed way of Vertue, proceed from Education. The happy progresse and ample encrease thereof, from Reasons, Precepts, and the confirmation and full accomplishment thereof from use and exercise.

So then, let us goe on in this  
C 2 happy

happy way of vertue, which certainly will leade us in good time, to that Paradice of perfection, whose entertainment, is true pleasure, true happinesse.

So if our soules were truly wise  
to seeke out vertues wayes.

We then should find a Paradice  
of pleasant sweetest joyes.



### THE III. DIVISION.

*How the Body worketh upon the  
Mind, and how wee may and  
ought thereby to maine-  
taine and encrease the  
felicity thereof.*



Well tempered  
healthy body is an  
occasion of a long  
and happy life,  
wherein

wherein we may enjoy this Paradise within us which we seeke for ; And the mind thereby will become well prepared and fitted for all vertuous Dispositions, exercises, and Contemplations, and to enjoy all the felicities thereof, both earthly and heavenly.

Let us therefore by all meanes seek to preserve the welfare of our bodies, since the same is so great a furtherance to the felicity of the mind ; And the rather because otherwise, if the body be unhealthy and distempered the same will bee a burthen to the mind whose Instrument it is, and so hinder it in the performance of all excellent matters, and in the possession and enjoyment of all delights and happinesses both earthly and heavenly.

ly, and instead thereof cause therein much distemper, perturbation, discontent, evill and misery.

Because this matter is of great consequence, I shall briefly endeavour to shew how the body thus worketh upon the mind.

That the humours of the body are an occasion of Passions and perturbations of the mind, is a received ground among all Physicians and Philosophers. It is well knowne in Philosophy, that the affections of the mind, doe follow the apprehensions of the phansie; And Physicians doe well know, that the apprehensions of the Phansie are conformable to the dispositions of the body and the humours that are predominate therein.

They tell us and Experience  
also

also teacheth us, that the Cholericke humours if excessive, being fiery and impetuous, make the apprehension to bee swift and violent, exciting to Anger and Rashnesse ; The Melancholy being cold and dry, bring feare, sorrow , and darke thoughts. Phlegme being cold and moyst, maketh the apprehension to become dull, slow and without vigour ; And too much bloud being hot and moyst , excites to sensuall Lusts, Prodigality, Riot, and the like ; A mixture of excessive inflamed and corrupted Choller, Melancholy, and other humours, causeth the Phasie to apprehend things, as having enmity, excites to hatred, Revenge, Frowardnesse, and to desperate mischiefes and miseries.

So that it is apparant, the body

workes upon the Mind, and the excessive distempered humours thereof, doe also annoy and distemper the Mind, But how? Not by depriving it of any power or faculty given it of God (as some say) which remaines without diminishing, but by corrupting the next instrument whereby the mind worketh, and consequently the action it selfe, which commeth to passe by reason that the evill humours of the body, do send up grosse and maligne fumes into the braine, annoying the animall Spirits which are most thinne and subtil vapours proceeding from the bloud, and the Instruments whereby the mind worketh and performeth the actions thereof.

Those Spirits are a medium betwixt the mind and the body as  
some



some say; Others, that they participate of both, and being refined, enlivened, and quickned by the reasonable and divine Soule, they become of a middle nature betweene Ayre and Flame; being pure and undistempered they cause in the mind Tranquility, Joy, and good desires; The Ayrie part raising quicke pleasing and delicate conceits in the Phantasie, and the Flame inciting noble and active desires in the soule.

But these Spirits being distempered, dulled, and corrupted by the malignant fumes proceeding from ill humours; The dispositions and actions of the mind also by reason thereof will become corrupt and evill; for these animall Spirits (being the medium betwixt the body and the

the mind, participating of both, and the next instrument where by the mind and body worke upon each other) being corrupted and distempered; the mind therefore grieveth and distempereth it selfe at the distemper of these Spirits, and so of the body; And therefore, cannot please it selfe or effect any excellent matter, having such distempered corrupted Instruments to worke withall. So that although the Spirit be willing, yet the Corruptions and weakness of the flesh will pervert the actions thereof, and the dull distempered body cannot bee capable to effect or know the good dictates, operations, and Inducements of the soule; But both being annoyed by evill humours and those distempered spirits,

Spirits, become out of Temper and Corrupted.

It being apparant, that the body thus workes upon the mind, it is of very great Consequence that we take diligent care of the good temper, health and welfare of our bodies.

The usuall directions prescribed to mainetaine our bodies in good health and due temper, are a convenient proportion and moderation in these which Physicians call the fixe non-naturall Things, according to *Galen's* Division. Which are, 1 Ayre. 2 Meate and Drinke. 3 Sleepe and watch. 4 Labour and rest. 5 Emptinesse and Repletion. 6 The affections and passions of the mind, All which are by divers Authors at large treated of

of and described.

But for as much as neither the matter of Diet nor the quantity thereof, nor the use and observation of those other non-naturall things, ought to be the same in all sorts of people, but very different according to the diversity of Ages, Complexions, Constitutions, and the like. It is therefore good that every man be well skilled in the Temperament of his body and mind, that he may be a Rule unto himselfe in that which is best for him; Hence that Proverbe hath its probability; *Every man is either a Foole or a Physitian.*

Let therefore every man survey himselfe, and if he find the plight and state of his body to be in equability and of a perfect Temper: Let him cherish and preserve

preserve himfelfe in this good estate, which is to be done by a due order, apt proportion, and convenient moderation of thefe things before mentioned; Name-ly (with little alteration according to that in *Hippocrates Aphorifme*) Ayre, Meat, Drinke, Exercife, Sleepe, Venus, and affections of the Mind.

But if our bodies doe any way decline from a good Temper and Difpofition; Then had we need to recure the fame by all good endeavours and Remedies.

To rectify therefore and remedy the ill Temperament of our bodies; Let us obferve thefe directions. Firft, to forbear and difufe fuch things as are an occafion of the diftemper or any way hurtfull. Secondly, to enjoyne

enjoyne our selves to a contrary order of Usage and Diet. Thirdly, to evacuate and empty the body of ill humours, and of such things as are an occasion of the distemper. Of all which, I intend briefly to discourse in the ensuing Divisions in a mixt way according to the foure severall Complexions, together with directions concerning the divers passions and affections of the mind, incident to each Complexion or humour abounding, tending to the eschewing of the infelicity or misery of the mind, and to encrease the felicity thereof.

But in the observation of the following Physicall directions we are to observe this Caution; That seeing the many and severall Rules and observations therein

therein ( though briefly ) prescribed, we doe not too scrupulously and precisely tye our selves to such a multitude of particulars , nor perplexe our selves in the observation therof, for why ; those good effects for which they are severally prescribed, may be happily effected if we doe but observe some part of those directions, , so much onely as wee may with conveniency. And J have the rather collected and mentioned so many and divers particulars, and many such as are very common and easie to be attained and observed, to the intent we may use such and onely such of them as we can with most conveniency attaine unto and thinke most necessary.

Besides, Physitians say, that  
some

sometimes to digresse herein is not amisse ; So as the same be but seldom, and so as we usually apply our selves to a temperate and convenient Diet, otherwise by a continuall and constant too precise and strict (though good) diet and custome, the stomacke will not be able to endure occasionall errours ; And sometimes Changes and Varieties though in some respects inconvenient, doe whet and provoke the stomacke to good digestion. Yet certainly it is very good to know even precisely what is most fit and convenient for us. And as at a marke most usually to direct our minds thereunto ; And also as neare as wee may conveniently without too much nicenesse to observe the same, and to apply our selves most willingly



willingly thereunto, knowing the good effects thereof which are many and of great consequence both to the welfare of the body and happinesse of the Mind.

For by such a due convenient order and diet, many Diseases and Infirmities may bee prevented; And such as have already seised upon us may by this meanes be cured or at least mitigated; Thereby also the body becomes in good state and temper, and is made healthy, agill, and apt to performe all the motions and offices belonging thereunto.

Sound and quiet sleepe is thereby also caused, and likewise a good stomacke, so as meat and drinke becomes most pleasant to us also well digested, and  
good

good bloud humours and spirits  
ingendred, Life it selfe is thereby  
prolonged. And by reason  
thereof usually ensues a quiet  
and happy dissolution.

The Sences and Memory are  
thereby also made sound and  
cleere; The affections and pas-  
sions well tempered, and the  
whole mind made free, cheere-  
full and apt to performe the  
exercises and functions thereof,  
And during life to enjoy all  
good pleasures both Terrestriall  
and heavenly.

He then who would  
this happy mind enjoy  
Should keepe his body  
well without annoy,  
So may his mind become  
prepared well  
For vertues happinesse  
therein to dwell;

The

The sweetest joyes  
hee's fit and apt to gaine,  
A Paradise of pleasures  
to obtaine.



THE IV. DIVISION.

*Directions concerning Pbleg-  
maticke Complexions, such as  
are of Slow, Dull, Idle, heavie  
minds, exciting to Quick-  
nesse, Livelinesse and  
Cheerfulnessse.*



Orasmuch therefore  
as the disposition,  
welfare and felicity  
of the mind doth  
very much agree to and in some  
sort depend upon the Tempera-  
ture of the body, as hath beene  
declared, I shall in the follow-  
ing

ing Divisions briefly discourse of the principall passions and affections of the Mind, observing a method therein according as the same are most incident to the foure severall humours and complexions, prescribing some mixt directions both Physically and Philosophically; and sometimes perchance also Divinely, for Divinity doth likewise much encrease the Morall happinesse of the Mind.

First, concerning such in whom the humour of Phlegme doth abound, which is a cold and moyst humour: These men if they adiect themselves to vertue and goodnesse, are commonly gentle, quiet, free from choller and anger, civill, honest, and harmelesse people: But if to vicious

cious Courses , they become Carelesse , Inconsiderate, lazy Drones, Dull, Sottish, Heauy, Ignorant, Forgetfull, Low-spirited , and of weake apprehension; full of base sordid lusts and affections ; Hating the most excellent vertues, and also vertuous men, because their Sottish Lazy dulnesse, and Carelesseenesse makes them uncapable or unfit to conceive or equall the others vertues and worth.

Wherefore such as are of a Phlegmaticke Complexion ; To keepe themselves in as good temper of body & mind as they may, to prevent or mitigate cold and moist distempers, as Rheums Distillations, Catarrhes and a multitude of maladies proceeding from thence , to which they are most subject also  
to

To rectifie, refine and reduce to a better temper, their over-cold, moyſt and groſſe humours and ſpirits, and to quicken, revive, elevate and cheere their ſlow, dull, heavie minds, making the ſame apt to enjoy all happineſs ; Let them obſerve ſuch directi-  
ons as follow.

First Phyſically, Let them if it be requiſite in the Spring, and Autumne, purge out thoſe over-cold and tough humours in the body by ſuch meanes as are appropriated for this purpoſe, and as the learned Phyſitian ſhall adviſe them, and alſo diminish and conſume the ſame by aver-tors and Correctors of ſuch Phlegmaticke humours, and extenuating and digeſting the ſame by the diſtilled waters of  
ſuch

such Hearbs as heate and dry,  
but especially by avoyding such  
a cold and moist kind of diet as  
is hurtfull to this Complexion,  
and using a contrary, good, and  
Temperate diet and Custome.

Let them therefore as much  
as they may, in a convenient  
manner without too much nice-  
nesse and perplexity eschew such  
cold and moist things as are  
hurtfull, Such as are cold water,  
and hearbs which are moist and  
cold in operation, as Lettuce,  
Sorrell, Endive, Succory, Cucu-  
mers, and the like; also Fish, cold  
raw milke, and all kinds of crude  
raw over-moist cold dyet; Let  
them also avoid vnusuall cold  
and moist Aire, much sleepe, I-  
dlenesse, sottishnesse and lum-  
pishnesse.

Also, they are to apply them-  
selves

selves to a contrary order of Diet and custome, such especially as is moderately hot and dry.

Let them sometimes (especially, in winter) use spices, as Nutmegs Cloves, Macis, Ginger, (especially greene Ginger and condite in honey) Cassia, Cinamon and the like, stamped into Powder reduced into Syrrups, or otherwise.

Raisens also and Currans doe moderately humect and calefie, as also Honey ; likewise Almonds, Nuts and Filberds, so as they be eaten sparingly are good for them.

Anacardus is very good to dissolve Phlegme, that is cold moist and viscons, Insomuch as it is said, It restoreth them that are stricken with an Appoplexy, and that the same effect may be brought



brought to passe with Oximell,  
Scillet, and Aquavita, wherein  
a few graines of Rocket may be  
steeped.

Embrocations and brothes pro-  
fit much if they be made of the  
flowers of Meliet and Camo-  
mill, also Marjoram, Origan,  
Bettony, Sage, Lawrell-leaves,  
Fennell, Parcelly and such like.  
Confection made with Baulme,  
Hyssope, Savory, Stychas; also  
Bettony, Cowslips, Marjoram,  
Penny Royall, young Cresses,  
Germandet, Angelico, Vervin,  
Setwell, Mirrhe, Pepper-wort,  
Basill-rootes and all such hearbs  
and rootes as are hot and dry in  
operation, are good for this pur-  
pose.

Also, it is good to eate such  
Diet as is easie of digestion, dry  
and warme; not too fat and  
D foggy.

foggy, Meat roasted rather then  
sed, Bread white and well baked;  
To use commonly such Beere as  
is cleere, somewhat stale and well  
hopt, their Wine to be pure, thin  
and piercing, as white-Wine and  
old Sacke. It is good for them to  
eate but sparingly, especially at  
Supper, and to eate a Crust or  
some other hard and dry morsell  
at the end of a Meale after  
Drinke.

It is also good for them to use  
commonly in a warm and cleere  
Ayre; Not to sleepe too much;  
To rise early, especially in the  
Spring and Summer; To stretch  
the Body every morning, often  
to use exercise and moving of  
the Body; Especially, such exer-  
cises as quicken and recreate  
the Spirits as well as the Body.  
Daneing, Shooting, Riding,  
Bowling.

Bowling, Tennis, Stool-ball, Running, and all stirring Exercises; It is good for them to endeavour by all meanes to be of a quicke and stirring disposition of Body and Mind, and often to solace the same with active and pleasant Sports, Recreations, and Contemplations.

These, or some of these Directions if but observed in a convenient manner without perplexity or much nicenesse, may doe them much good, for by these meanes the superfluous humidity, and moysture of the Braine, and the Cold, Raw, Crude, Phlegme in the stomack will be dissolved and consumed, and consequently the obstructions and distempers caused thereby will be removed; The passages of the Spirits made free, and

the Spirits themselves rarified and brought to their right quality; Also the memory and understanding cleered; In summe: The whole Body and Mind made free, cleere, quickned, reduced to, and maintained in a good temper and disposition, and so apt and well prepared to enjoy all true happinesse,

Secondly, Philosophically;  
For Remedies against those Slow, Dull, Carelesse, Sottish, lazy Humours and Dispositions, Let us first consider the miseries thereof briefly; The same are the fountaines of Poverty, of base-mindednesse, and contemptible conditions. If wee could truly consider how much happinesse we may attaine unto in a life time by being Diligent, Carefull,

Carefull, Active, Considerate, and industrious, and how much misery we may bring upon our selves by Sloth, Sottishnesse, and Carelesnesse; The same would plainly appeare to be a very great hinderance of happinesse and a very great mischief and misery.

Idlenesse and Sloth doe very much annoy both the Body and Mind; for by reason thereof the Body for want of exercise commonly becomes filled with putrified and grosse humours, with Crudities, Obstructions, Rhoumes and very subject to all the Diseases springing from thence. The same dulleth the spirits, causing Melancholly, Sadnesse, Peevishnesse, sullen fits, and a multitude of evill thoughts, feares, and perplexities, all which are

familiar to idle slothfull persons.

Sloth and Idlenesse is the bane of all goodnesse, profit and worthy actions, causing griefe, irkesomnesse, and hindering all true joy and pleasure in all good wayes.

Let us therefore detest the same, let us scorne to live in the world like heavie, lumpish, carelesse, slow, lazy sotts and blocks, as if wee were borne to no other end, but to come into the world, stay there a while, cate, drinke, sleepe, grow sicke and dye.

And let us endeavour by all meanes to stirre up our minds to the Contemplation of high and notable things, To have variety of noble and excellent thoughts within us. To apply our selves to the acquisition of all heroicall vertues, especially those of Prudence

dence and Fortitude, to scorne and despise low unworthy matters, and to dedicate our selves to worthy, difficult and notable actions.

To esteeme our selves free and at will, To endeavour on good grounds to bee resolute, wilfull, magnanimous, and to stand upon our owne bottomes; To arme our selves against the worst of fortune; To endeavour to imitate the best and worthiest men in their most sublime and excellent actions; Greatly to desire and endeavour to be quicke and high spirited; Me thinks such Considerations and endeavours should presently rouse up our dull, carelesse, grosse, sluggish Minds, and make them quicke, active, lively, and sprightfull.

Thirdly, to these I might adde some Divine remedies and directions. To instance briefly.

This Sacred Science of Divinity teacheth us; That if we will exalt our selves wee must first be meeke and humble. Let us then deny our selves (like King DAVID) as Wormes and no men, as miserable wretches deserving the miseries of Earth and Hell. But let this denyall of our selves make us looke to our Saviour: and (as he counsels, *Rev. 3.*) Buy of him fine Gold, white Rayment, Eye salve, &c. All divine and heavenly Graces; So then being reconciled to GOD in CHRIST our Saviour, trusting and relying on him, and endeavouring to goe on in his divine Pathes, though wee be in our selves like the *Laodiceans*, poore, blind



blind, wretched and miserable;  
yet in him wee may and ought  
to thinke our selves, Rich, free,  
happie, blessed creatures; little  
lower then the Angels, *Psal. 8.*  
Partakers of the divine Nature,  
*1 Pet. 1. 3.* That wee are the  
Sonne of God himselfe, heyres  
of a most bright, glorious, eter-  
nall, heavenly Kingdome. That  
wee are the worlds Masters, and  
that the Devils are our Slaves  
and vassalles. That our Bodies  
shall shine eternally in heaven,  
and be made Spirituall and glo-  
rious bodies, like to that of the  
Sonne of God, *Phil. 3. 20.* That  
our Soules shall bee united to  
God, made one with him as  
members of himselfe; Like him  
as *St. Iohn* signifieth, *1 Ioh. 3. 2.*  
and with him shall raigne eter-  
nally in Heaven, tryumphing,

And enjoying infinite pleasures  
and happinēſſe for ever.

How may ſuch thoughts  
raiſe our Minds and even ſtrike  
quickning ſhaſhes of Heaven in  
us before-hand (if wee could  
truly thinke of their excellency)  
and make us of a ſprightfull,  
Angel-like, Divine and heavenly  
temper on Earth.

So let's advance our Minds  
to high deſires,

To ſprightfull quickneſſe,  
to Cœleſtiall fires,

Divineſt Raptures ;

Let ſuch thoughts poſſeſſe  
Us, with a Paradice  
of happineſſe.



THE V. DIVISION.

*Concerning Sanguine Complexions, and such as are of conceited, vaine-glorious, and of Intemperate voluptuous Minds, exciting to Meeknesse, humility, and to moderate delectation.*



Such men as are of a Sanguine Complexion (which humour is hot and moyst) if they accustom and betake themselves to good courses, they are commonly cheerfull, merry and pleasant therein. And so if they use their naturall good parts well, adiecting themselves to vertue  
and

and enjoying infinite pleasures  
and happinesse for ever.

How may such thoughts  
raise our Minds and even strike  
quickning flashes of Heaven in  
us before-hand (if wee could  
truly thinke of their excellency)  
and make us of a sprightfull,  
Angel-like, Divine and heavenly  
temper on Earth.

So let's advance our Minds  
to high desires,

To sprightfull quicknesse,  
to Cœlestiall fires,

Divinest Raptures;

Let such thoughts possesse  
Vs, with a Paradise  
of happinesse.

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THE V. DIVISION.

*Concerning Sanguine Complexions, and such as are of conceited, vaine-glorious, and of Intemperate voluptuous Minds, exciting to Meeknesse, humility, and to moderate delectation.*



Such men as are of a Sanguine Complexion (which humour is hot and moyst) if they accustom and betake themselves to good courses, they are commonly cheerfull, merry and pleasant therein. And so if they use their naturall good parts well, adicting themselves to vertue  
and

and goodnesse, They usually become most excellent therein, and gaine to themselves much worth and happinesse.

But if they (neglecting ver-  
tue) give themselves to vice,  
they commonly become very  
phantasticke, selfe-conceited,  
bragging, and vaine-glorious;  
also very Luxurious, Intempe-  
rate, profuse Prodigals, and  
lewdly voluptuous.

Wherefore, to keepe them-  
selves in good temper both of  
body and mind; to prevent and  
mittigate such diseases as usual-  
ly arise from superabundant cor-  
rupt or inflamed bloud, also to  
allay excessive and extravagant  
passions and affections, incident  
thereunto, and to bring both  
their bodies & minds to a good  
temper and disposition, and so  
to

to maintaine the same therein,  
let them observe such Directi-  
ons as ensue.

It is good therefore (especially  
for men of this Complexion) if  
their bloud abound or bee cor-  
rupted, and if Age, weaknesse or  
other cause hinder not (especi-  
ally in the Spring or Autumne)  
to be let blood, and to keepe a  
good Dyet after the same; for  
hereby the old corrupted moy-  
sture of the body being evacua-  
ted, in stead thereof new and  
purer is introduced and bred.

Let them commonly use a  
temperate, coole and loose dyet,  
sometimes forbearing such as  
nourishes plentifully, or if they  
doe eat such, as Flesh, Milke  
and Egges, let them eat good  
store of Bread therewith. Also  
let them eschew too much Sack,  
Ale,

• Ale, and such like too sweet and too strong Wine and liquors which heate and nourish much.

Let their Exercise be not too violent, nor too remisse, their sleepe also indifferent.

Hearbes cold in operation are good for them (of which divers are particularly mentioned in the next *Division*) to prevent and allay the inflammations of Blood, and the diseases and passions incident thereunto.

It is good for them also (in the Spring especially) to correct and cleuse the Blood with Fumitory, Sene, Succory, Endive and others. To use cooling and opening Clusters, Potions, Julips, &c.

By which, or some of which meanes if but observed onely with conveniency, the distempers



pers and passions which usually arise from overmuch, inflamed, and corrupted blood may bee happily prevented, removed, al-ayed or mittigated; And both the body and mind made well disposed to performe all the offices and functions belonging thereunto, to enjoy all good pleasures and felicities; and so to bee maintained in such good temper and disposition.

Further, concerning the dispositions of the Mind most incident to this Sanguine humour, and to direct and rectifie the same; Forasmuch, as the spirits issuing from hot and lusty blood (which in vertues wayes excite the mind to vau-glorious, bragging and phantastick conceitednesse; Let us therefore consider.  
*That*

That this vaine-glorious selfe-conceited humour, is the mother of Pride, Arrogance, Scorne, Contempt, flaunder, detraction and of sundry other vices and ill conditions.

And that if these kind of men be conceited of doing well in a course of euill, it establishes them Cock-sure therein: So as they cannot be crossed with a greater infelicity, then in settling their happinesse in such vices, wherein indeed consists their misery, So as they will not imagine themselves to be miserable, nor credit those that doe perswade the same, untill they doe indeed bring upon themselves the smart and miseries incident to such vices as they accustome themselves unto.

Further, that every Repulse,  
contempt,

cōtempt, injury, slander, disgrace  
and contumely, doth much more  
vexe these selfe-conceited men  
then others.

This Condition also hinde-  
reth good Actions ; for when  
wee once thinke our selves wise  
and good enough, wee then be-  
come Fooles, as King *Salomon*  
speaketh ; for then we common-  
ly neglect to seeke for more  
wisdome and goodnesse, thin-  
king wee are well enough alrea-  
dy ; when indeed a truly wise  
man knowes, that there is infi-  
nitely more Wisdome beyond  
him then in him. Nor can there  
bee any men more unlikely to  
attaine to any excellency, then  
such whose minds are possessed  
with the cunning seisure of  
false Perswasions, blinding and  
debarring them from seeing and  
seeking

seeking the meanes to attaine thereunto.

Wherefore it shewes most notable wisdom and modesty in a wise and good man to suspect himselfe, to be easily confuted of his errors, and to thanke you for telling him thereof ; To thinke and know that there is farre more Wisdom and goodnesse beyond himselfe then in himselfe, and with a longing desire still to seeke for more. Happie indeed is such a man ; Our Saviour saith it, *Blessed are the meeke in Spirit* (saith hee) *for they shall inherite the Earth.* *Blessed are they that hunger and thirst after Righteousnesse, for they shall be filled.* It seemes the felicities of Earth and Heaven doe most properly belong to such as are meeke in Spirit ;  
such

such as (seeing their owne frailties and emptinesse) doe still long after and seeke for more vertue and goodnesse.

Further, to direct and rectifie the Mind herein ; Forasmuch as such men in whom this Sanguine humour doth abound, if they let loose their appetites to runne after vice and evill wayes, their hot, moyst and lusty spirits will excite them to Intemperate - voluptuousnesse in all Luxurious, riotous, and prodigall courses ; Let us consider the evill and miserable effects of such vicious Courses and dispositions.

It is wonderfull truly to think how many infelicities and miseries doe hereby come to mens Bodies, Minds, Estates, Fortunes, Credit,

Credit, &c. Inſomuch, as many thouſand perſons, yea whole Families, Cities, and Kingdomes, have by reaſon of ſuch ill courſes come to Ruine.

Let us thinke of the Vanity, emptineſſe, unprofitableneſſe, deceits, and miſeries thereof. They paſſe away as a vapour, a dreame, a ſhadow, and are gone; Their duration is but a moment in reſpect of Eternity; They do notably cozen and mocke us; They have ſtings in their tayles, their choyeſt Flowers bring forth but Thornes.

To the body theſe Intemperate voluptuous and luxurious courſes, doe often cauſe many evill corrupted Humours, ſtrange Maladies, Griefes, and diſtempers. From whence ſpring the common Diſeaſes of our Times,  
but

but from Intemperate voluptuousnesse.

To the Mind also, These vices doe often so besot the same, as it becomes very unfit for any good thoughts or actions either Humane or Divine ; And the Spirits being thereby distempered, the Mind becommeth prone to evill thoughts and desires, and the Passions so enthralled that a multitude of perturbations, discontents, and vexations are thereby caused.

So that indeed, what are these Intemperate evill pleasures, but fugitive follies mixt with many Maladies, Distempers, Cares, Feares, Jealousies, and disturbances ? In the end, what doe they bring forth but Diseases, Passions, and perturbations, as Melancholy, Sadnesse, Sullennesse,

nelle, Discontent, Griefe and Sorrow; which like so many stings doth annoy both Body and Mind? Happie are we if we can avoid the same.

And further let us consider; That we may enjoy much more happinelle in the temperate vertuous use, desire, and enjoyance of earthly Pleasures, then in the intemperate vitious use thereof, as I have else-where shewed and dilated.

For the Temperate man, his body is commonly cleere and free from unnecessary Crudities, Rheumes, noysomnesse, ill Diseases and distempers, and so most Healthfull, agill, lightsome and expedite to performe all the motions and exercises appertaining thereunto.

His mind also, is commonly free  
from



from Sloth, dulnesse, evill passions and perturbations ; His affections well tempered, and his whole Soule apt, perspicuous, free, and cheerefull in the performance of all the actions and exercises thereof.

There are no men in the world, that live more healthfully, prosperously, pleasantly, joyfully, and in all respects happily than Temperate vertuous men. They seeme to go to Heaven all the way of their life, as it were in a faire and pleasant day treading on Roses, and Violets, and environ'd with a Paradice of pleasures and happinesse.

Hee then who hath a  
meeke and temperate Mind  
Within himselfe, doth  
sweet contentment find :  
His life's compos'd of  
golden dayes and howers,  
His

His wayes are strew'd with  
 sweetest pleasant flowers  
 Of happinesse, In these  
 sweet Pathes still treading  
 (As in a Paradise)  
 to Heaven leading.



### THE VI. DIVISION.

*Of Cholericke Complexions ;  
 Such as are of Haughy, Am-  
 bitious, Angry, Rast, violent,  
 furious Minds ; exciting to  
 Mildnesse, meeknesse, mode-  
 ration, contentation, tran-  
 quility, and to all Affable,  
 sweet, pleasing Conditions.*



**N**ow concerning such  
 men in whom the hu-  
 mor of Choller doth  
 abound, which is her  
 and

and dry ; Such men if they addict themselves to good courses and to follow vertues lore ; They commonly become zealous, resolute, couragions, active, stirring, subtile, & politicke in all good wayes. But if they give themselves to vice and walke in her pathes, they usually become very proud, haughty, and ambitious; notable Flouters, Gibbers, and adding to other mens miseries, very rash, haire-brain'd, and violent , often throwing themselves unadvisedly upon evil actions, and as suddainly againe wish they had not, Variable, Unstable, unconstant, unquiet, seditious, testy, quarrelsome , notable maintainers of vice and wickednesse ; Cursers, Swearers, Roarers, Tyrants, angry and furious.

**B****Let**

Let such ment herefore as are of this Chollericke humour and Complexion, ( To maintaine their bodyes and minds in good temper, to prevent or mitigate hote and dry maladies and distempers which are most subject to men of this Complexion; Such as are inflammations of the Heart, Liver, Humours and Spirits, and divers Diseases and distempers which usually spring from thence, and to allay the unruly, violent, rash, Chollerick passions and perturbations of the mind most subject to men of this humour, to reduce the same to, or maintaine the same in a good and laudable temper and disposition: And so to make the same fit and apt to performe all good offices and actions, and to enjoy all good pleasures and hap-

happinesse ) observe such directions as follow.

Let them in a fit season purge out those evill, excessive Cholericke humours of the body by such medicines as are usually appropriated for the same purpose, and let them allay the heate thereof as much as they may conveniently by all coole and moyst things.

So let them also eschew such things as are hote and dry, such Spices, hearbs and diet as is before prescribed to be used by cold and moyst complexions. Also hot waters and strong hot Wine and Drinkes, long watching, excessive exercise, and sweating. Also, anger and all perturbations of the Minda, which doe much heate and distemper their bodies are also as

much as may bee to be avoided by them.

But on the contrary let them commonly use a cold and moist kind of Diet, Meates of good digestion ; Solid meats which are not too hot and salt, are not amisse for them. Fishes are cooling and good for them, especially fresh fish.

It is said, that in the Spring or Autumne, sometimes to dip their bread in cold water is good to coole the heat of their stomacke, liver, and humours. Reasonable small Beere, fresh and coole, is best for them to use as ordinary drinke. And sometimes especially in the Spring it is good to allay the heat of their Wine, with water, borrag, and the like.

Vinegar is very coole in operation,

ration, therefore sometimes (although tart) is not amisse for them. Julip of Roses and their Conserves, two or three houres before meales, especially in the Spring time are good to be used by men of this Complexion; as also Syrrup of the infusion of Roses, of Water-lillies, and water of Borrage, and Sychory.

All coole Hearbes are good for them, as Endive, Sorrell, Lettuce, Succory, Buglosse, Borrage, Fumitory, Violets, Roses, Strawberry-leaves, Primrose, Burnet, Germander, Orage, Mallowes, Spinage, the hearbe Patience, Purslane, Water-lillies, Dragon-woort, and the like.

Also, Straw-berries, Cherries, Goose-berries, Sanders, Camphire, Mellons or Citrons, Cucumers, the juyce of Apples,

especially bak't or roasted after the same is cooled, stewed Prunes and the syrrup thereof, also Whay, especially clarified and in the Spring-time; and so likewise all coole distilled Waters, Syrrups, Julips, &c.

They may allow themselves a larger quantity both of meate and drinke then the Phlegmaticke, so as their diet be not too strong, hot, hard and dry, but rather coole, moist and soluble, for a plentiful diet doth allay their too-light, wandring Phantasticke, passionate and vnstable Spirits, and provoketh them to sleepe, rest, and quietnesse.

So also to rest and sleepe as much as they may and quietly is very good to coole and allay their hot and turbulent Spirits, for sleepe doth moisten and coole  
the



after the body, and consequently  
wed thicken and allay the extrava-  
of, gant lightnesse, wandring and  
fied heate of the Spirits.

d so Therefore to make them rest-  
Va. and sleepe well; Violets, sod Lec-  
tuce, Syrrup of Roses, Saffron,  
yes Baulme, Nitre, Watergruell,  
ate Apples eat before going to bed,  
na. and as some say a good draught  
oo of cold water in the Spring and  
Summer, sometimes are good to  
make young folkes and such as  
have strong, hote, Chollericke  
y stomachs, to sleepe well and  
foundly.

Voluntary extasies and fixed  
profound meditations, joyned  
with a quiet mind, doe thicken  
and allay the Spirits.

So as by these, or some of  
these remedies (observed onely  
with conveniency and without

too much nicenesse and perplexity ) the excessive heate of the Heart, Liver, Choller, Bloud and other humours will bee allayd and qualified ; And consequently the Stomacke, Braine, Spirits, and in summe the whole body and mind become of a good temper and well disposed to performe all goodnesse , to enjoy all happinesse.

Thus much concerning Physicall Remedies.

Now further concerning the dispositions of the Mind most incident to this Chollericke humour, and to direct and rectifie the same. First, inas much as the spirits issuing from this hot and impetuous humour of Choller, (which in vertues wayes excite to Resolution, fortitude, to active,

rive, speedy, worthy desires and actions ) being corrupted by vice excites the mind to that haughty top-lesse and towring vice of Ambition, which is most commonly resident in great and fiery spirits, let us endeavour to rectifie our minds herein by such considerations as follow.

Let us first thinke of the vanity of this vice of Ambition, which maketh a man plunge himselfe into a multitude of restlesse cares, paines, and perplexities to gaine only the windy praises and aery estimation of men, whose minds are most unconstant and wavering.

But the miseries of this vice are many, Ambition hath beene the cause of much Sedition, Warres, Strife, Murder, Ruine and Destruction of Empires,

Kingdomes, Cities, and Multitudes of Families and persons.

The same is the fountaine of Pride, Ingratitude, Insolency, perfidiousnesse, Enuy, Mutiny, Contention, Seditiō and Treason.

A multitude of vaine plots, purposes, Cares, Jealousies, Envyes, Perplexities, Immoderate and unsatiabie desires, feares, griefes, and discontents, spring from this Founiaine. It often brings men to a great and miserable downe-fall.

Let us also consider ; That there are no men who live more pleasantly and happily on Earth, then such who are free frō such vaine, Empty, Haughty, unsatiabie and perplextull desires ; such as are meeke and moderate therein ; Contented and pleased

sed in all estates and conditions.  
Such vertuous men are indeed  
truly honourable truly happy.

But now concerning such dispositions of the mind as are more properly incident to this Chollerick humour, such as are Anger, Rashnesse, fury; and the rest which spring from thence, Let us consider the miseries and evill effects thereof.

But in this ensuing discourse against Chollericke, angry passions, I doe not meane a moderate necessary Anger, which is used onely with reason and discretion for some good purpose and presently extinct againe, according to that divine Councell, *Bee angry but sinne not, Let not the Sonne goe downe upon your wrath, &c.* But I meane in this follow-

following discourse onely vitious, (as vnnecessary, customary, Immoderate ) passions in this kind, ( and such as proceeds from envie, malice, revenge, and the like: ) Let us know that a multitude of evils and miseries proceeds from such vitious, Chollericke passions.

First to the body; for as Choller heated, stirres vp anger and fury, so these Cholerick passions againe ( by reason of the neere relation betweene passions and humours ) doe stirre up and so increase the Cholerick humors in the body, inflaming the same, as also the Blood, Liver, Heart, and vitall Spirits. hinders also rest and sleepe, spoyle the stomacke and distempers the whole body.

Swolne veines, imperfect, loud  
and

and distractive speeches, fiery eyes, deformed and furious lookes are the outward Symptomes of these Chollericke passions; To looke in a glasse when a man is thoroughly angry and Chollericke, is enough to make him ashamed of himselfe, hee should see himselfe like a Mad-man.

And also to the Mind. These Chollericke passions hinder the divine vertues of Patience, Meekenesse, Affability, Courtesie, Contentednesse, and all pleasing quiet amiable conditions, all vertue, true pleasure and happinesse.

The same are most pernicious both to our selves and others; A chollericke man is like one that burneth himselfe in his neighbours house. He fireth his  
owne

owne Mind with trouble and vexation, while he endeavourerh to trouble and vexe another. And in this mad fury he will admit of no reason, no admonition; He then careth not to loose friends or procure Enemies.

These Inconsiderate, Rash, Chollericke passions doe blind the mind and prepare the same ready to runne and throw it selfe into all vices, evill actions, and consequently, Miseries; As into Riot, Prodigality, excessive Gaming, ill rash Bargaines, Swift revenge; Into Cursing, swearing, quarrelling, fighting, stabbing, and the like. Wee often see and heere ( Histories are replenished with Examples ) of the evill and miserable effects of these passions. As of quarrels,  
Con-



Contentions, Hatred, Strife, Murder ; And Ruine of whole Townes, Cities , Commonwealths , and Kingdomes by reason thereof.

These Chollericke passionate men are commonly all in extreames, which are commonly very hurtfull ; When the kind fit takes them they are often so overkind as they wrong themselves. And in a fit of anger or quarrelling they are usually so extreame, as they are sometimes beaten , often anger and loose their friends , and also many times doe or suffer some rash and suddaine Mischiefes.

These kind of passions also deprive men of justice and patience ; Yea, of reason it selfe, which usually comes in the Rere, and is joyned with Repentance.

pentance; Their repentance also is sometimes a Rage against themselves even to desperation rather then mixt with good Resolutions, and thereupon joyfull hopes, as the same ought to be.

Yea, these passions prepare the Mind to a wild madnesse and fury, destroying Wit, Reason, Art, and all goodnesse. There is little or no difference betweene a Mad man and a Chollericke man in his fits. And if these chollericke angry passions by often use and reiteration grow from a disposition to a habit, the same becomes Madnesse.

Further, let us avoyd the occasions and causes of these Rash, angry, violent, Chollericke passions. Such as are too much self-love, Pride, and Presumption,

on, bereaving us of humility and of reason, which ought to bridle and moderate the fury of these bedlam passions. Let us also by a manly and stay'd mind eschew nicenesse, Curiosity, and Impotency, which most commonly possesse Women, Children, some old men, and hasty fooles. Those who will fret, bee angry and take pepper in the nose at every trifle; Also, let us avoid all Immoderate doting on Earthly things; The losses whereof, or crosses wherein extremely frets and vexes such as love them too much; and sets their passions on fire.

And on the contrary, let us endeavour by reasons light to resist and withstand the beginnings of these passions, and to quench them as we would a  
fire

fire kindling within us. Let us watch over our Dispositions ; Give Reason leave to interpose & resolve ; Divert our thoughts to some other businesse or occasion ; And let us by all meanes endeavour to bee of a sweete, pleasant, amiable, meeke, courteous, mild, unpassionate Temper.

They are much deceived who thinke that Meeke, Courteous, and mild dispositions are contrary to Fortitude ; Meeknesse (as one saith) is a vertue that belongeth to the couragious Part of the Soule, whereby wee become (contrary to the weaknesse in fearefull women and old men) hardly moved to Anger and Choller ; for these passions most commonly reside in frailest, weakest, most fearefull  
and

and worst Spirits, In fraile Women, weake Old men, in Covetous, Ambitious, vaine-glorious, Cowardly, dissolute vicious men.

There is no heart more worthy and couragious, then such a one as can repress these furies; No worthier Trophies then those which may bee procured from within our selves; No triumphs more glorious, then when our Reason can leade our conquered affections as slavish servants and servile Captives, which otherwise will insult over us like bloody Tyrants, and violently take away the peacefull Tranquility and pleasures of our Soules, That Paradice within us which we seeke for.

Let us further consider, that all accidents whereby these passions

sions are provoked, proceed from divine Prudence which may move us to be patient and contented; Let us also endeavour as neere as wee may to resemble the divine Nature in all meeknesse & goodnesse, *Learne of mee* (sayth our Saviour) *for I am Mecke*. Also, the heavenly glory and rewards which hee hath prepared for us should make us scorne to bee of so weake, so fraile, so unworthy a temper as to bee furious, passionate, and too much perplex our selves for mundane Trifles.

Let us then in opposition to these Cholericke passions, by all meanes endeavour to bee of quiet, peaceable, courteous, mild, affable, mecke, and of all sweet and pleasing conditions, which  
(like

(like the Adamant) attract the love of all good men by their amiable and pleasing Graces.

This mild, affable, unpassionate, pleasing, peacefull temper (as one sayth) resembles the highest Region of the Ayre wherein are no Clouds, no Tempest, but all fairenesse, Serenity, and Peace. The same is the Character of a pleasant and happie Mind.

Who doth this Peacefull  
pleasing Mind possesse,  
Is fit to enjoy the  
sweetest Happinesse.  
His life resembles  
a faire lightsome day,  
In which hee rides to  
Heaven all the way,  
As in a Paradice;  
His mind enjoyes,  
Most pleasing sweetnesse  
in these happie wayes.

**THE**



## THE VII. DIVISION.

Of Melancholy Complexions;  
 of Covetous, Fearefull, Sad,  
 Sorrowfull minds, Exciting  
 to Moderate desires, and  
 contentment; to Fortitude,  
 Cheerefulnesse, loy, and plea-  
 santnesse.



He humor of Me-  
 lancholly though  
 it bee cold and  
 dry of it selfe, yet  
 commonly re-  
 taineth in it some heat and moi-  
 sture of the other humours.  
 Men of this Complexion if they  
 adiect themselves to seeke and  
 follow Vertue and Piety (espe-  
 cially if their Melancholly bee  
 with



with blond and other good humours moderately humected and allay'd )commonly become of excellent wisedome, Sharp Judgements and seeme to doe many things so notably as if they were furthered by some divine Instinct or motion, In somuch as oft-times even their Solitarinesse and melancholly dispositions become most profitable, sweet and pleasant to them. But otherwise if vice possesse them they commonly become very Covetous, nigardly, fearefull, sad, lumpish, dejected and sorrowfull.

Therefore to maintaine themselves in good Temper both of body and mind, to prevent and mitigate such diseases as usually arise from this melancholly, heavy, cold, dry, thick humour  
of

of the spleene, which if excessive and corrupted takes away the stomacke, colour and sleepe, thickens the bloud and causes divers Maladies both of body and mind; Let them therefore (and also to bring and maine-  
taine their bodies and minds in good temper and disposition, fit and apt to enjoy all true happinesse) observe such and the like directions as follow.

Let them in due season purge out of their bodies the excessive Melancholly humours, let them avoyd such things as encrease the same, such as are an over-full stomacke, by Intemperance causing Crudities; Also such meats as breed grosse and thick bloud, as doth Beefe, Bacon, Venison, Hare, Salt, pickled, Raw Fishes and all grosse meates to tender  
stomacks

Stomacks and idle persons; Also to Students and such as usually live, a sedentary life. Let them also eschew Idlenesse, too much solitarinesse, feares, unsatiabie desires, sadnesse and sorrow as much as they may.

But let them usually eat such Diet as is easie of digestion, warme, sod, young, moyst, and of good nourishment. Let their Drinke be well sod, hop't, and brew'd, indifferent in strength and age; Let them sleepe somewhat more then ordinary. Let them as much as they may keep their bodies laxative and often avoyd excrements.

It is good to keepe themselves cleanly and decent, their hands and faces washed, head combed; To weare cleane Linnen, comely Apparell, and to bee  
F neatly.

neately drest, for slovenlinesse dejects a man, but decency and cleanlinesse doth revive and quicken his Spirits.

Borrage, Buglosse, Baulme, Burnet, Succory, Endive, in Brothes or otherwise are very good to revive and comfort the Spirits ; As also Roses, Violets, and their leaves , Syrrup of Lemmans and Oranges, Juice of Apples, Sanders, Camphire, Saffron, Wood of Aloes , Cittron Barke, Baulm mint, Orange flowers, Rosemary, Mint, Betony, Blessed thistle, And Cordi-alls of all sorts are good for them.

Sometimes two or three cups of pure Wine is good against this heauy and sad kind of Melancholly, but excesse overwhelmeth the Spirits and cau-  
seth

seth such a multitude of vapors  
ascend into the braine, as it  
cannot well concoct but onely  
doth refrigerate the same, which  
then remaine raw and crude  
pestering the braine, so as from  
thence (by reason thereof) di-  
stills much cold, raw, uncon-  
cocted humours into the sto-  
macke distempering the body  
and mind, and encreasing Mel-  
ancholly, discontent and sad-  
nesse. As for example, A man  
that is Pothot at night, looke  
upon him next morning after  
the vapours of the wine or  
strong liquor are pestred and  
boiled in his braine and distil-  
led, you shall see him like the  
picture of ill Fortune, sad, sullen,  
sompnious, quarrellsome and Me-  
lancholly; And perchance ready  
to goe to the Taverne againe

to drive it away. But indeed this is the way to encrease the same, and in tract of time by much excesse to make a man become excessive and even habitually Melancholly and discontented. But so much as the braine can well digest the vapours thereof without any remaining raw and crude ( which may bee about three or foure usuall Cups of wine or strong liquor ) is an excellent cordiall against this ferall melancholly and sadnesse, and doth much quicken and revive their dejected, sad, heavy, cold and melancholly Spirits.

Let them also use moderate exercises and stirring, be always busie, about some good and ( if it may bee ) pleasing imployments either of body or mind, Let them also use good and  
tem-

temperate Recreations, Pastimes, Musicke, Melody, Mirth, Banqueting, good company, and all lawfull and good pleasures in good sort, and at convenient times, to sollace, cheere and revive their sad and Melancholly Spirits.

Now concerning the dispositions and passions of the mind. most incident to this Melancholly humour; And first of Covetousnesse, which is commonly noted to be most resident in such as are of Melancholly, cold and dry Complexions; as appeares in old men, who are naturally of a cold, dry, Melancholly Temper; Let us therefore consider briefly.

Covetousnesse is esteemed the most unworthy low and sordid

vice of all other, insomuch as many covetous men to gaine a small value of Riches, voluntarily plunge themselves into any base offices and actions.

It is the roote of evill *St. Paul* saith, From thence often proceedeth deceit, Contentions, Lying, Swearing, Perjury, Oppression, Injustice, Symony, Usury, Thefts, and sometimes hatefull Murders, and Villanies.

This low and greedy vice banisheth out of the mind the most excellent high and generous desires and vertues, and dejecteth the same to a low and dunghill disposition, to become even a slave to Riches.

It is an insatiable desire, and causeth a multitude of vnnecessary discontents, Cares, Paines, Plots, Ravenous desires, much  
envie



envy, grudging, Pinching, Pining, many feares of losses and Crosses, and extreame griefes to part with their Riches and desires.

So as these evill effects of Covetousnesse doe almost continually perplexe such as are possessed therewith and hinder them in all true pleasure and happinesse.

Let us also consider, that hee indeed is most truly rich and truly happy who is most vertuous, most moderate in desires and most contented ; Hee possessees and enjoyes even all the world within himselfe , there are no men live so happily on Earth as Contented vertuous men.

Feare, also, being a Principall  
F 4 passion

Passion most incident, to this melancholly humour ( for this passion commonly most resides in such as are of Melancholly, cold and dry constitutions, as in old men,&c. ) Let us consider briefly the evils and miseries thereof, But first let me tell, I doe not meane herein that modest and good feare of doinge-vill, which keepeth vs from Rashnesse, Impudency, and all manner of vices, nor that filiall and loving feare which we owe to God, our Parents, and superiours, which doth or should proceed principally from love, and excites to all manner of goodnesse. But herein I meane onely against that vaneecessary, Melancholly, sad, cowardly, slavish, foolish and vitious feare.

This evill melancholy passion  
of

of feare, is a perturbation and sorrow of the mind arising from the apprehension or doubt of evils to come, perchance of that which never shall bee. It often draweth from Imaginary evils, Reall and bitter sorrowes, and is overgreedy by thought and opinion to overtake, nay out-run the. So that indeed it is a strange prodigious Indiscretion, an Inconsiderate passion filling the mind with griefe & many times onely by appearances.

It makes a man to become a base Coward, and to be trampled vpon by every insulting Companion, yea to shrink at every idle Reproach of base dissolute fellowes, Inso much that a fearefull man rather then he will endure the common silly jeeres & Impious Reproaches of some deboist

deboist and idle Companions (which a good, vertuous, courageous minded man can exceedingly contemne) he will basely and weakely be lead by them to any vice, Impiety, and dissolute Courses.

The thoughts of dangers, difficulties, losses, Crosses, sicknesse and death, doe almost continually distemper and perplexe fearefull men.

Let us also consider that this melancholy passion of feare may justly bring upon us those evils which we feare in distrusting divine Providence, so that fearing to become miserable makes men oftentimes to become that which they feare and so turnes their Imaginary false feare into certaine miseries.

How many languish in feare  
of

of losses, Poverty, of disgrace &c. And so live miserably and need not, how many loose their friends by distrusting them and gaine diseases by fearing them; yea some have dyed even for feare to dye, so that feare seemes to serve to no other end but to make men find that which they fly from.

Feare hindereth a man in all good, great, and excellent undertakings and Actions. Also in all joy and happinesse both earthly and heavenly.

It dejects and debases a man below the nature of beasts, who by reason of their weakenesse & want of reason are free from this folly and neuer afflict themselves with evils past or feares to come, but freely enjoy all pleasures.

fares incident to their nature  
save onely when they feele pre-  
sent paine.

Let us not then so abuse that  
Divine and heavenly light of  
reason which God hath given  
us, so as thereby to become  
more slavishly fearefull and  
worfe then beasts, which wee  
ought rather to imploy in the  
search and Enjoyment of for-  
titude, Magnanimity, and all  
felicity.

But if any man be so borne  
to a fearefull nature that yet  
notwithstanding by Prudence  
and wisdom he can acquire  
true valour and fortitude, and  
when there is need thereof,  
temper his naturall feares there-  
with, hee is not onely free from  
basenesse but worthy of excee-  
ding admiration, who can  
change

change a weake passion & commonly bad, into true vertue.

Let us therefore by Prudence endeavour to arme our selves with fortitude against all unworthy feares. Let us consider that it is notable folly to feare that which cannot be avoided, to make our selves miserable beforehand, or to feare that which it may be will never come, or if it doe may be converted to our felicity, for oftentimes that which we most feare, brings indeed most happinesse.

Nor is it amisse sometimes to Imagine the worst of evils beforehand, but to this intent onely to endeavour to prevent or contemne not feare them. Let us therefore endeavour to prepare our selves with fortitude and Resolution against the greatest

greatest miseries that may happen, to imitate the best and most Couragious men, to be as valiant as *David* to kill *Goliath* if he were now here, not to feare ten thousand people, *Psal.* 3. Nor though the Earth should be remooved and the mountaines into the midst of the Sea, *Psal.* 46. Though wee were even at deaths doore, *Psal.* 23. So let us endeavour not to feare any danger in a good cause; like *St. Paul* to be perswaded, that neither life nor death Angels nor Devils shall ever be able to seperate us from the loue of God in Christ. Feare not little flocke (saith our Saviour) it is your Fathers good pleasure to give you a Kingdome, what a grosse absurdity is it for a Son of God, an heire of heaven to be afraid.

Let



Let us further consider the noblenesse and excellency of that heroicall vertue of fortitude, which is the Contrary to, and remedy of this timorous passion.

True fortitude is placed betwene the two extreames of Cowardlinesse, and Rashnesse; These excellent vertues namely, Maguanimity, Confidence, Patience, Noble resolutions, Constancy, and perseverance, are the parts and Branches thereof.

It is ( as the most difficult ) the most glorious vertue and produceth most excellent effects, It is an Immortall good, seated in the soule Arming the same against all perils and miseries, taking away all unworthy feare of dangers, difficulties, sorrowes, and

and of death it selfe, advanceth the mind in a generous manner (Prudently without feare, Cowardlinesse and perplexity on the one side, and without Impudency, Rashnesse, and Carelesnesse, on the other) to aspire to and accomplish that which is most excellent and Commendable, and finally Crowneth the mind with Triumph, joy and happinesse.

Sorrow also is a passion most proper to this melancholly, cold and dry humour. It is a weake and languishing feeblenesse of spirit dejecting both body & mind, causing all other perturbations, and is directly opposite to and hindereth all joy and Cheerefulness.

Yet truly some sorrowes,  
some

some Crosse and afflictions in this world are in divers respects even necessary and good for us. The same makes us wiser, better, more circumspect and diligent in all good and vertuous wayes, Quickens, refines, and Illuminates all goodnesse, yea all ensuing joyes and happinesse in vs. It is a fit mixture of Crosse, adversity and sorrowes that makes even Prosperity, joy, and felicity vnwearisome, & most sweet and pleasant to us. However we should rejoyce to know that all sorrow will haue an end either in heaven or before, and that joy after sorrow past is most delightfull, yea that sorrow it selfe may be converted also to the encrease of our heavenly joy and happinesse as well on Earth as in heaven eternally,

as

as I haue elsewhere shewed more plainly. Of all which, See *Terrestriall Paradice*, Section, ij; And *Heaven within vs*, the xj. Division.

Yet indeed, we ought as farre as we can possible by all good meanes to avoid this melancholly passion of sorrow and all the occasions thereof. Therather because it is the misery of all evils, all vices and evill passions commonly end in this of sorrow & sadnesse.

It defaces and dejects both body and soule. It hindereth sleepe and rest, causeth an ill stomacke, ill digestion, and consequently maketh a man looke pale, leane, dry, wither'd and hindereth the whole health and welfare of the body; and of the mind also, weakening and quel-

quelling the same, causing therein many other perturbations, as feares, cares, distrust, sometimes desperation, and many mischiefes.

The same is most contrary to nature and reason, which excite us to joy and cheerefulness (I meane herein onely of worldly sorrow) It maketh the mind unapt to performe all goodnesse and worthy enterprises, or to receive any good, any felicity, for even pleasures and good fortunes are often displeasing to sorrowfull men, to whom every thing is unsavoury as dainty meate to a corrupted stomacke, and curious Musick to a distempered mind. It maketh life it selfe tedious and irkesome, and often causeth death before the time.

Let

Let us therefore even scorne to bee of such a Melancholly, sorrowfull, weake, dejected, and pernicious temper; Let us by all meanes endeavour to avoyd the same.

Let us as much as wee may possible by all pleasant and joyfull thoughts banish this displeasing passion of sorrow out of our minds. Let us often bee thinking of such delights and customes as are most pleasing to our minds: And sometimes let us recreate the same with change of delights and Novelries.

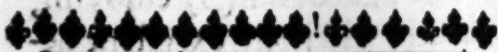
Sometimes it is also good to delight the mind in variety of pleasant conversation, with moderate and lawful sports and Recreations, with Banquetting, Mirth, Musicks, and with all  
good

good and harmelesse pleasures  
in a good manner, to drive away  
these melancholly sorrowfull  
dispositions.

There are abundance and va-  
riety of delights and pleasures  
within this vast pallace of the  
universe, to recreate and please  
all our senses and spirits, Even  
a Terrestriall Paradise of happi-  
nesse, of which I have taken a  
briefe view in a former Booke ;  
And also wee may by faithfull  
and heavenly Contemplations  
enjoy even a Paradise of hea-  
venly delights on Earth, within  
us, of which more hereafter. Let  
us then endeavour (by enjoying  
so many and such excellent de-  
lights and felicities both earth-  
ly and heavenly within us ) to  
possesse our minds with true  
Peace, Ioy , Lightsomenesse,  
Mirth

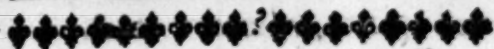
Mirth and Pleasure; Then which  
nothing is more excellent,  
wherein consisteth this happi-  
nesse of the Mind; This Para-  
dise within us, which we seeke  
for.

So if wee could this  
joyfull lightshomenesse  
This mirth and pleasure  
in our minds possesse  
A pleasing Paradise  
then should wee find  
Within vs in this  
happy pleasant Mind.



THE





THE VIII. DIVISION.

Of mixt Complexions and various minds, of such as are of envious, malicious, revengefull, cruel, obstinate, froward, sullen, desperate minds, exciting to love, kindnesse, clemency, humanity, cheerefulnesse, and in generall to all vertue, joy, pleasure, and happinesse.



Such men as are of mixt Complexions, if they bee of a perfect & good temper, That is of an equall mixture, a convenient agreement and proportion of the quality and quantity of each element and of pure humours and

and spirits, wherein no excellēce, no disorder, or disagreement is to bee found faulty or blameworthy, such men if they give themselves to good and vertuous Courses, are most fit and well disposed for all vertue and goodnesse, to undertake and accomplish all worthy and excellent matters; To attaine and enjoy all true pleasure and happiness.

Let such men therefore (by a good diet and due observation of a convenient proportion and moderation of those fixe Non-naturall things before mentioned in the third Division) cherish and mainetaine themselves in this good Temper both of body and mind; And by all good endeavours, still goe on in this happy way of vertue, which

which leadeth us to the Paradise  
of joy and felicity.

But if such men shall give themselves to vice and wickednesse, especially if to Intemperance and Prodigall dissolute courses. They doe oftentimes in tract of time (notwithstanding their excellent temper) become most unhealthy, and distempered in body, and their minds most prone and forward to all the worst and most pernicious vices and miseries, for as one well observeth; That notable wickednes commonly proceeds not so much from a weak, fraile, dull, lumpish, and distempered nature, as from an excellent nature that is corrupted by evill company, evill manners, Intemperance, and custome in dis-

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lute

lute and vicious courses.

And wee may observe that many men , by Intemperate, Luxurious dissolute Courses, from perfect well tempered men, doe become of body fat, grosse, lazy, dull lubbers, stult with corrupted phlegme and evill melancholly humors; And yet notwithstanding inflamed with hot bloud and very Cholericke; Also the conditions of the mind very various, and vicious. But most properly disposed to and possesse with Envie, Malice, Hatred, Revenge; And such vices and evils as proceed from thence; Also commonly, very froward, sad, surly, sullen, testy, quarrellsome, obstinate, and strangely Melancholly and discontented.

Yet sometimes indeed though  
seldome,

seldome, when the Sanguine humour is predominate or heated by Wine or suddaine pleasing objects, they become very, merry, loud, familiar, pleasant and joviall. But this humour lasteth not, and as soone as the heate of the liquor and the vapours thereof are refrigerated and pestered in the braine and the former pleasant objects (either removed or after a little while thought upon) being past they become worse then before, more Sullen, Sad, Surly, froward, malicious, obstinate, and discontented. Insomuch, as in processe of time by long use and custome in vitious Courses, even among their Cups, Lasses, and Joviall Companions, they oftentimes become extreemely vext, sad, sullen, froward, quarrellsome

and discontented. Yea, inso-  
much as sometimes even in  
laughter, their harts are sorrow-  
full ( as King *Salomon* spea-  
keth ) and the end of their viti-  
ous dissolute pleasures becomes  
as bitter as Worme-wood, and  
sometimes turned even to des-  
perate griefe and misery.

These mixt distempers of body  
and mind, are by some Physiti-  
ans called, unnaturall Melancho-  
ly, arising from a mixture of ex-  
cessive corrupted & distempered  
humours, as either from Choller,  
Melancholly, and, bloud adust  
and Corrupted, or else from a  
bundance of unnaturall and un-  
necessary humours in the body,  
caused, contracted, corrupted, in-  
flamed and distempered by  
intemperance and disorderly  
courses ; Inso much as a Medley  
of

of diseases and perturbations are oftentimes thereby occasioned.

For Remedies whereof; First concerning Diet, we can safely prescribe neither a hote, cold, moist, nor indeed any kind of diet or usage therein to doe such men good without some hurt to some of their infirmities and ill humours, onely we are to tell them, That there is nothing better for them then a spare obstemious Diet, for much Diet of what kind soever, doth nourish and encrease some of the ill humours of their bodies.

But a very spare diet both of meate and drinke, as one temperate meale or two in a day at the most, and those of such kind of diet as is wholesome and not too much nourishing, is most good for them ; for by this

meanes ( if observed commonly though perchance not alwaies, but onely with conveniency and without too much nicenesse ) the Crudities, Rheumes, and superfluous ill humours in the body, will in good time by little and little be consumed, or at least well mittigated, drayned, and cleered, obstructions opened, and the passages of the spirits also made cleere and free. So as the mind likewise will be lesse clogged with the grosse vapours proceeding from fullnesse, and repletion, and from those multitude of Corrupted humours in the body, and so made free and expedite to performe all the functions thereof, so as not onely the passions and affections will be molified and better tempered, but the  
whole



whole soule made more free and cheerefull in the performance of all the Actions and exercises thereof.

In summe, by this most excellent medicine of a spare diet, A most corrupted body and mind full fraught with evill humours and dispositions may be cured, cleered, and reduced to a good temper and disposition, at least in a good measure.

And indeed it were very good for such men also speedily to purge and evacuate those ill humors out of their bodies, which doe so annoy and distemper them, for purging is especially to be used by such as have distempered their bodies by intemperance and ill Courses, for all excesse doth adde to the ill humours in the body which

disperse through the same; And after in time encreasing and contracting doe fill and corrupt the body, causing therein many infirmities and diseases.

So as such distempers of the body as have their beginning from repletion ( which are indeed almost all the diseases of our times ) are to be remedied by evacuation, and principally by purging medicines, emptying the body of unnecessary phlegme and seriosity, or thinn waterish humours, and of superfluous corrupted Choller and Melancholly.

The best time of purging is in the Spring or Autumne, and it were good for such as live very intemperately to purge once at the least, or twice every yeare.

And for the manner of an  
exact

exact purge, Physicians say it is not amisse that the body be first opened with a Clister, And if much bloud and sanguine humours abound and be corrupted to begin with Phlebotomy (if age, weakenesse, or other occasion hinder not) opening the Cephalica veine in the Arme, and then the humours to bee made plyable to nature. This being done now to expell, concoct, and purge the humours soundly which molest the body, with such apt medicines as are appropriated to evacuate and purge such severall humours as doe abound therein.

If the stomacke and body bee very much stult, foule, and corrupted, it will not be amisse to use a vomit, and after the same presently to take such things as

will strengthen the weakned parts, comfort the braine, Heart, Liver, Splene, and disperse the Reliques, such as are Triacle, Methridate, and divers others.

If Intemperance and disorder have beene long used or if the disease be old, it is not amisse to purge three or foure times gently, because ill humours which have remained long in the body cannot so well be expelled by a suddaine purgation at once as by degrees.

It is good also for such as abound with Phlegme to purge the same by degrees at three or foure severall times rather then suddainly at once, because clammy Phlegme will not easily and presently follow a suddaine Purgation; But choller being more thinne and moveable is  
*more*

themselves into all the parts thereof, enliving, lightning, quickning and spiritualizing the same.

The Divine and reasonable soule therefore ought as much as it may to spiritualize, quicken and comfort the living Spirits; in such sort, that the body being guided by these spirits, these wholly dependant on the reasonable soule, and the soule being guided by divine grace which is as it were the life thereof, and by faith having its Conversation in heaven with God, (viewing and enjoying thereby in some measure already his heavenly glory and felicities, expecting the same hereafter to be revealed infinitely, and to enjoy the same in perfection eternally) even forgetteth the griefe of the body,

body, or rather, doth convert even the senses and spirits thereof into the purer parts of the soule, which in faithfull contemplation being posselt with heavenly Joy in God, the whole man is as it were spiritualiz'd and transported with divine pleasures.

However if by reason of our frailties and weakenesse we cannot attaine to such Divine extasies and transportations, yet we may know that *our Corruption shall put on Incorruption, and our Mortality shall inherit Immortality, 1 Cor. 15. That our fraile bodies shall be changed and made spirituall bodies like the glorious body of the Sonne of God, (Phil. 3. 21)* With whom we shall enjoy infinite happiness for ever. How may such  
faith-

faithfull Contemplations comfort vs in greatest maladies and distempers, yea even in death it selfe, since the same is a passage to heaven, when ceasing to be as men wee shall begin to live the life of Angels, with God himselfe in heavenly glory and happinesse.

But to Returne ;

Now to remedy such passions of the mind as are most incident to these mixt distempers of the body , which being compos'd ( as in a medley ) of all the superfluous humours adust, corrupted, and distempered, doe cause the mind in a mixt distemper also to apprehend all things in a bad manner, as having Enmity, and so doth edge and encager malice, and provoke Revenge and Cruelty.

For

For remedies hereof, Let vs consider that these evill dispositions of Envie, hatred, malice, Revenge and Cruelty ( being feldome one without the other) are Compounded of many other vices, and are the occasions of many evils, and even of destroying all humanity and goodnesse.

Envie and malice are strange passions, Gnawing the heart and turning the good of another to the envious mans hurt. Good and prosperous men as also their good deeds, goods, and prosperity are eye-sores to envious malicious Spirits, causing in them despight, grieve, and even gnashing of teeth. While the envious mischievous man looketh obliquely upon the goods of another he looseth  
that



that which is good in himselfe, or at least takes no delight in it ; But fretteth to see another man doe well and prosper. So as hee suffereth in himselfe the evill which he wisheth to another.

It appeares therefore, that envious, malicious, spightfull people, do more hurt and vex themselves then others, for a thousand vexations doe gnaw and possesse the hearts of those that are infected with those evill dispositions ; and many times hatefull Injuries, mischiefes, and villanous practises are wrought and executed to satisfie these detestable vices and passions.

Revenge also is often accompanied with hatred, Malice, Envy, flandering, lying, Backbiting Cruelty, murder and a multitude

tude of mischeifes.

These evill dispositions proceed from the inward malignity of the soule, which vnnaturally and mischievously feedeth on and delighteth in the hurt of another man.

They are most detestable vices and as it is observed vsually inhabite in weake Cowardly spirits, savouring of a vile and abject mind; yet we may obserue that such kind of men though not daring to be truely valarous have yet even for feare an itch to be esteemed so, for knowing in themselves this base Cowardlinesse, they endeavour by all meanes to hide the signes thereof, and cunningly can faine bold and bragging speeches, challenging as it were all dangers when they see they are farre from

from them, but if neere them they can put up Injuries with their feare, yet when they get advantage without danger to themselves to hide their feare they become very Spightfull, Injurious, Revengefull, and cruell bloudsuckers. For wee ever see the most vaworthy men of basest and lowest temper, to be most malicious, revengefull, and cruell ; A truely valorous man doth alwayes fairely exercise his strength against a resisting enemy, whom hee hath no sooner at his mercy but he is satisfied.

Seldome doe these evill dispositions find harbor in well bred generous minds, who commonly are of such an excellent temper as they can scorne the causelesse and womanish brawlings  
of

of hasty fooles and men of unworthy temper. A truely worthy heroicall Spirit is farre above such mens envie and malice, and he regards their detraction, lying, slanders, spight, & brawling, as he doth the barking of a Dog : It is for men of lower, baser temper, to be vext & distempered at such trivial matters, and we ever see the basest, most cowardly, worthlesse and weakest spirits to be most envious, malicious, cruell, Insolent mischievous and revengefull.

It is indeed, true magnanimity to contemne Injuries, There is nothing that shewes so great, so worthy, and victorious a mind as a couragious insensibility of reproaches, detraction and injuries; to disdain the carping censures & bitelesse barking  
kings

kings of the Curre of the world,  
I meane such men as are of base  
unworthy, envious, malicious,  
vitious, dissolute minds. But all  
good and vertuous men while  
we doe well will love us, and  
hate to abuse us.

It is an excellent revenge and  
grievous to maligne Spirits (as  
to fooles) to contemne or make  
no account of them or their  
words. It is a weaknesse of mind  
not to know how to contemne  
an offence. For a man to be ma-  
licious, envious, detraactive, re-  
proachfull, brawling, and Re-  
vengefull is to confesse him-  
selfe griev'd, touch't, guilty,  
impotent and Inferiour. Mag-  
nanimity and true valour is sel-  
dome troubled with such evill  
dispositions. A high and gene-  
rous mind is not subject to In-  
jury,

injury, it revengeth not Injuries because it feeleth them not.

It is a fayre and honourable way and hath often bin practiz'd by the greatest Princes and Captaines, such as have bin of most high and noble minds, to avenge the Injuries of malicious, Envious, people onely by contemning them, nay more by doing good to such as have Injured them, insomuch as by reason thereof they have made many of their enemies to be ashamed of their folly, to stoope to their vertue and noblenesse; and wee should know that by how much the more wee haue suffered, so much more commendable and honourable it is to be gracious, and pardon.

So that it is the property of great and noble minds to con-  
temne

remne malice and injuries, to be of a mild, courteous, and gracious temper, ready to forgive and pardon. And it is a great point of magnanimity in this matter to surmount the common nature of men, by a wonderfull divinity of the soule ( leaving vengeance to whom it belongeth ) to learne of our Saviour to blesse them that curse us, to doe good to them that hate us ; To love that which is good even in our enemies, pittying their vices and evill dispositions, and endeavouring to make them worthy of love by all good wayes and offices.

Some enemies ( aswell as friends ) are necessary, they make us more circumspect, more diligent, wiser and better, we may and often do extract, abundance

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of

of good even from their malice and reproaches; Therefore, also we should rather endeavour to love, then hate them, because they are necessary and often doe us good.

It is revenge enough for us to know that envious, malicious, spightfull people doe most of all torment their owne hearts by these turbulent passions; for vice suffereth not the mind to rest but filleth the same with distempers and vexations.

But the best revenge against envious, malicious people is; To endeavour to doe so much the more well, as they seek to injure us, by which meanes in the end we shall surely make them Lyars; So may their reproaches, Impudency, Insolency, malice, and injuries, in good time turne



to our good and their owne shame, by this meanes also their vexations are doubled, for wee cannot anger our maligne, malicious enemies worse then to doe well and prosper.

Let us then by all meanes avoid those evill and vicious dispositions of Envie, Hatred, Malice, Cruelty, Revenge, and the like; Let us give even our enemies their due praise and honour, Rejoycing at the good of all men, which truely shewes a vertuous and divine disposition. And to be pleas'd and rejoyce at another mans good is to increase our owne.

Let these gracious and noble vertues of Humanity, Clemency, Affability, Charity, kindnesse and all good dispositions, still possesse us; which excellent ver-

thes doe furnish us with such a modest, generous pleasing and gracious behaviour as winneth unto us the love of all good and vertuous men; Yea, maketh us agreeable unto, and beloved of God himselfe, and possesse our minds with sweet and pleasing Joyes and Happinelle.

Further, whereas these mixt evill humours of the body, and disposition of the mind, composed of fundry various distempers, vices, and evill passions do oftentimes (as hath beene shewed) cause the mind to become exceeding sad, sullen; discontented and obstinate in all malignant dispositions, yea sometimes by long custome to become even wilfully and desperately discontented, raging and miserable, let  
us

us consider that these (being a mixture and compounded of all the other various perturbations of the mind) are the greatest, yea even the small end and summe of all the former mentioned miseries. And in the furthest degree hindering this joy and happinelle of the mind which wee seeke for, And is the misery of miseries to be wilfull and obstinate therein.

It is also in the furthest degree remote from nature and reason which excite us to nothing more then to the willing desire and diligent Inquisition, search and enjoyance of pleasure and happinelle; And in truth there be so many thousand delights on Earth to please all our Sences, which we may enjoy, yea we may enjoy such and so many

H 3      heaven.

heavenly pleasures even on Earth, as truly if we were wise and divine enough, would fill our minds with such joy and happinesse, as that we should *rejoyce evermore*, as *S. Paul* exhorteth us, we should be unexpressibly pleasant & joyfull, we should as farre as our minds are capable enjoy the pleasures of Earth and Heaven within us. But of these more in the ensuing Divisions.

To conclude then, in generall, let us endeavour by all meanes to drive away and banish out of our minds all evill passions and perturbations, All Sloth, Lazinesse, Dulnesse, Sottishnesse, and base mindednesse; All Intemperate, Riorous, dissolute pleasures, and selfe-conceited  
vaine

vaine-glorious dispositions; All Pride, Ambition, Choller, Anger, and Rashnesse; All Melancholly, Covetousnesse, Feare, Sorrow, and Sadnesse; All Envie, Hatred, Malice, Revenge, Cruelty, Sullennesse, Obstinacy and Desperation. And on the contrary as much as we may possibly, let us possesse our minds with liveliness, quicknesse, perspicacity, and gallantnesse of Spirit, with moderation Temperance, Humility, Meeknesse, Tranquility, Mildnesse, with Contentation, Fortitude, Cheerefulnesse, with Humanity, Affability, Love, kindnesse, and with all Joy and Happinesse.

Me thinkes if we could truly consider, and think of the many and divers sorts of delightfull felicities both earthly and hea-

venly which we may enjoy, it  
 were enough to make our  
 minds immediately leape out of  
 all ill passions and perturbati-  
 ons, into most sweet Peace, Joy,  
 Mirth, livenessse, and pleasure;  
 So as to enjoy even a Paradiſe  
 of delights and happinetsse  
 within us.

There is so many  
 pleasures, which wee may  
 (As well Terrestriall  
 as divine) enjoy  
 That who enjoyes all  
 such felicities  
 Enjoyes an Earthly,  
 heavenly Paradiſe.



THE IX. DIVISION.

*That by vertue the Mind be-  
comes apt and well prepared  
to enjoy the choicest and sweet-  
est felicities on Earth.*



O then, having  
briefly endeavour-  
ed to shew the fe-  
licity of a vertu-  
ous mind; The way to gaine the  
same, to etchew such Maladies,  
distempers, passions and perturb-  
ations as hinder this happi-  
nesse, also to embrace such ami-  
able and delightfull vertues as  
may encrease the same; Now  
let us also further and more  
plainely view, how that by ver-

ture our minds become most apt and well disposed to enjoy the felicities of Earth and Heaven.

And first concerning Earthly felicities, to instance briefly and to begin with Riches and honour.

First, no men on Earth are more like to attaine Riches and honor then vertuous men, by reason their minds are free from Sloth, dulnesse, Carelesnesse, Intemperance, Riot, and such dissolute Courses, as usually are the occasions of dishonour and of declining in estates and fortunes. And no men living are more likely to gaine Riches and honour then the industrious, diligent, temperate, frugall, unpassionate, courteous, affable, and every way vertuous man.

Secondly,



Secondly, no men doe enjoy more felicity therein, then vertuous men for why, by reason their minds are active, perspicuous, free, and filled with the delights and felicities of vertue, the same becommeth well prepared to enjoy these earthly Treasures and felicities, and we know that a free and cheerefull mind enjoyes all things with farre greater happinelle then a dull, sottish, turbulent, vicious, passionate, discontented Mind.

Yea, ( which seemes a Paradox ) it is certaine that even Covetous and Ambitious men take not so much pleasure in Riches and honour, which they so much esteeme, as the contented vertuous man; for Coverousnesse and Ambition doe not onely blind and draw away the  
mind

mind from all the choycest earthly pleasures, yea and heavenly also; But which is most strange even from the pleasures which otherwise they might enjoy in Riches and Honour, for Covetous and Ambitious men, regard not so much what what felicity they may derive from that which they possesse, but still thinke how well they should be if they had some great matter which they have not, the want whereof, almost continually vexes them, (for Covetousness and Ambition are unsatiable desires) they regard not, so much what they have as vex and perplexe themselves for what they have not, still thinking they want although they possesse abundance. The cares which they take in getting and keeping

keeping and the feares and griefes of Crosses, of loosing and parting from what they have doe almost continually perplex them, So as even Riches and honour to Covetous Ambitious men seeme to be rather a burthen, a griefe, then a pleasure to them. But the contented vertuous man although he bee but of low degree and possesse but a meane estate, yet he enjoyes farre more happinesse therein, then the other in abundance, he it is whose free cheerefull and happy mind most sweetly enjoyes within it selfe the choicest felicities that may be derived from Riches and honour.

So also of pleasures. Vertuous men their free and happy minds  
are

are most apt and well prepared to enjoy the sweetest delights and pleasures on Earth.

They enjoy much more pleasure in a little of these Earthly felicities then vicious men in abundance and varieties, who are seldome satisfied or contented, for if they should glut themselves with all sorts of Earthly pleasures, yet would they still be gaping after and unsatiably wishing for new contentments, and if they doe enjoy their gluttonous, Intemperate, Luxurious pleasures to the full yet soone after they remain more melancholly and discontented then Monkes, for all vicious pleasures most certainly will end in sadnesse, discontent, shame and misery. But verue teacheth us to be sweetly pleased

sed yea even with a little according to Nature, Reason, and moderation, and giveth such a free and happy mind to the followers thereof as they enjoy all earthly good pleasures with much greater delight then vicious men, & with contentment.

Vertuous men doe farre more sweetly in their minds contemplate all good pleasures then vicious men and so more delightfully enjoyes them ; for why, Slothfull, Dull, Heauie, passionate, distempered vicious minds doe not imagine, conceive nor enjoy nigh so much pleasure in any thing as active perspicuous , free, cheerefull vertuous minds; for such minds are much more capable then the other to enjoy within themselves by contemplation ( and  
con-

consequently in Action ) the most delightfull felicities on Earth.

Such minds do farre more excellently and pleasantly then the other, contemplate and enjoy the sweetest delights that may be derived from the happy society of Parents, children, husbands, wives, lovers, friends, from Riches, Honour, Sports, Recreations and pleasures of all sorts whatsoever.

Such a vertuous, free, light-some, perspicuous, cheerefull, happy mind, can most pleasantly & sprightly glide through the world and sweetly enjoy the most delightfull felicities thereof; for by contemplation it can assemble together even in one subject within it selfe all whatsoever is most pleasant and delightfull

lightfull on Earth. And thereof  
make an Eleeary of pleasure  
compounded of the quintessence  
of all the choycest delights that  
ever the world produced or  
imagined to charme and please  
the mind of man, As of all the  
sweetest Quires and Consorts  
of Musicke both of voices and  
Instruments that ever nature  
invented or imagined to ravish  
our spirits, Of all the most  
glittering, amiable and glorious  
sights, shewes, Triumphs, and  
beauties of the world, Of all the  
most pleasant sweetes, perfumes  
and flowers that ever the earth  
yeelded forth to delight us, Of  
all the choycest liquors, Wines,  
Banquets, dainties, and deli-  
cates that ever man Enjoy'd,  
even of all what pleasures the  
world hath hitherto produced

to charme and delight our Spirits, yea or Imagined either; as of the Graces, The Muses, The Nymphs, The Fayries, The Syrens, of Adonis Orchards, The Hesperian Gardens, The delights of Arcadia, of Arabia felix, of the Elizian Shades, of Mahomets Imaginary Heaven, or whatsoever is delightfull; In summe, It can by contemplation enjoy a Paradise of delights within it selfe.

I might instance also concerning particular pleasures, as of eating. It is well knowne by Physitians that Intemperance therein destroyes health, makes the body to become full fraught with crudities and noysome humours. And so in time thereby the stomacke and appetite becomes corrupted and spoiled,  
In so.



Insomuch, as at last even dainties become displeasing to Intemperate men, but Temperance keeps the body healthfull and agill, and makes the stomacke well prepared to relish and digest both meate and drinke; Insomuch as ordinary fare to the temperate man becomes more pleasant then choicest dainties to an Intemperate Corrupted stomacke.

So might I instance concerning other pleasures in particular, But in generall, Vicious men their minds, ( and perchance bodies ) being distempered by sloth, passions and perturbations, even pleasures are often to them as sweet meate to a sicke man, or musicke to a discontented man, distastfull, displeasing, and irkesome. But vertuous men  
their

their Minds being (as hath been shew'd) free from such distempers, passions, and perturbations, and possess'd with lightsomnesse, Tranquility, Ioy, and happinesse, becomes most apt and well prepared to enjoy the sweetest and choycest felicities on Earth.

And indeed there is no earthly pleasure either laudable or truly pleasant which is not contained within the precincts of Vertue, because otherwise the same will cause much more displeasure then content; For all vice ingenders offence and discontent, and in the end will certainly turne to Sadnesse, Sorrow, and Misery. But all pleasures being enjoy'd within the limits of vertue (which ought to be the rule and guide thereof)

of ) are good and laudable; And  
so wee may and should freely  
and cheerfully enjoy even a  
Paradise of delights and felici-  
ties within us, As I have shew'd  
and written more of this Sub-  
ject in a former Booke Enti-  
tuled

**T H E**  
**Terrestriall Paradise,**

**OR**

**Happinesse on Earth.**

So that of earths felicities

our minds within us may

A sweet and pleasant Paradise

of happinesse enjoy.

**T H E**



## THE X. DIVISION.

*That by vertue the mind becomes apt and well disposed to know, attaine, and enjoy (as farre as the same is capable) the felicities of Heaven on Earth.*

**R**eason (which is the light of true wisdom) is according to some Philosophers) compounded of all the vertues of the intellectuall soule; And by some, said to be the onely Governesse and Directresse of all divine vertues; The same is also an Attendant and a furtherance to all divine Graces.

Although Faith be the principall

capall and fountaine of heavenly  
Graces and infinitely above our  
Reason, yet this divine Grace of  
Faith disdaines not to make a  
good use of Reason, for the  
furtherance and advancement  
of all heavenly Graces; yet onely  
so as her handmaid, to rule, con-  
troll, and governe her as a  
Mistresse, how, and when shee  
pleases.

Divine Reason therefore (which  
is the Compound, the light, and  
directrix of all Vertue) may be  
said to bee also a daughter of  
Heaven, the handmaiden of di-  
vine Faith, and serveth greatly  
to advance the honour and ex-  
cellency thereof, for the same  
often sheweth, directeth, and  
teacheth us to receive, entertain  
and embrace this her heavenly  
Mistresse, and to enjoy in her  
the

the delights of heaven (in some measure) on Earth.

Let us then briefly see how this Divine Reason (which is the summe and substance of Vertue) directeth, well prepareth, and disposeth our minds to see, attaine and enjoy this heavenly happinell on Earth.

Reason is of such force as that it can passe from things known to things vnknowne, it can abstract from visible things, things invisible, from Corporeall Incorporeall, Generals from particulars, High and mysticall from plaine and triviall things. By Reason therefore it is that wee can in some measure spell Heaven from the Earth, and so already in some degree enjoy heaven, yea and God himselfe  
of

of whom it is said,

Hce is a Sunne whose  
glory still doth shine;  
Hce is a Mine of  
all excellling Treasures;  
Hce's such whose essence  
no one can define,  
Hce is a Paradise  
of heavenly pleasures

Let us therefore even by the  
light of Reason looks upwards  
and take a view of heaven, and  
of God himself; we need mount  
up but eleven steps ( according  
to Astrologers ) from the Earth  
thither.

The first stayre is the Sphere  
of the *Moone*, The second of  
*Mercury*, The third of *Venus*,  
( names which they assigne un-  
to the heavens ) The fourth  
that of the *Sunne*, The next of  
*Mars*, *Jupiter*, *Saturne*, Then  
I of

of the fixed *Starres*, The ninth *Primum Mobile*, The tenth the *Christalline heaven*, and the highest and infinitely most excellent is the *Imperiall*, which is Gods habitation, This is the place of our Eternity, of our heavenly Kingdome.

So that we can by our bodily eyes from the earth looke up to the Moone, The Sunne, The Starry heaven, and therein sweetly please our selves in view and Contemplation of their glorious aspect, their amiable, silver, bright, celestiall Rayes; from thence higher even by the light of Reason wee can see beyond the Spheres to the Imperiall heaven, contemplating with Admiration and Reverence the Sovereigne Lord and Creator of all these, God himselfe; and so  
by



by and through these lower Glories, The firmament, Sunne, Moone, Starres, and all the Caelestiall Spheres we may in some measure spell, learne, and espy infinitely more excellent heavenly glory, delights and felicities.

*The Heavens declare the glory of God, &c. Psal. 19.*

The Earth also in some sort shewes us his excellency; When therefore in reason wee consider the motions, the ends, and the causes efficient of all the Creatures of the Earth, Their multitudes also, ( for all multitudes proceed from one unity, and the utmost unity is God, ) Likewise the marvailous Providence, Art, and wisdom which may be observed in all things, as in the making

making of every least Creature,  
insomuch as all the world ( but  
God ) cannot make the meanest  
therein, much lesse the most ex-  
cellent, such as are the admirable  
divine Immortall soules of men;  
As also his continuall preserva-  
tion of all things, without whom  
the Sea would overflow the Land,  
one Creature devour another,  
The earth without him could  
not bring forth fruit, Nor man  
generate man; without him our  
clothes could afford us no  
warmth, nor meat, nor nishment;  
neither indeed could any thing  
without him, live, grow, or sub-  
sist; When also we consider the  
course of nature, The due order  
and subordination of all Crea-  
tures, which doe give their in-  
fluence one to another in an  
excellent manner, and all for  
the

the use of man ; Also the many-  
and diuers pleasures and felici-  
ties of the world, so full of ex-  
cellency, sweetnes, and delight ;  
And lastly the wonderfull mira-  
cles which have beene done in  
all Ages in the world ; We can-  
not but in reason confesse, and  
in some measure espy the hea-  
venly Fountaine, the Cause, the  
Creator, the Preserver, and Lord  
of all these, and admire his infi-  
nite Power, Wisedome, Glory,  
and Excellency.

And more particularly ; as  
from the pleasures and felicities  
of the Earth, we may by reason  
espy and contemplate the infi-  
nitely more excellent felicities  
of heaven. If therefore we think  
of the most pleasant and swee-  
test delights and felicities that  
ever the world produced or can

invent, to please, to delight, to  
sharme, The Senses, The Spirits,  
The Mind of man, Reason will  
tell us, if there be so much ex-  
cellency in Creatures, much  
more is there in the Creator,  
GOD himself; If we enjoy and  
contemplate so many, divers,  
sweet and pleasant delights in  
these little drops proceeding  
from the ocean of Gods excel-  
lency while we are heere on  
Earth, Reason tells us much  
more excellent and more plea-  
sant may we and shall we enjoy  
in God himselfe in heaven.

Also, from the mind of man  
we may in some sort even by  
reason, espy God himselfe and  
his heavenly excellencies and fe-  
licities. To instance in some  
particulars.

And

And first from the excellency of the mind of man, which is of such an admirable quicknesse sprightfulnesse, lightsomnesse, and capacity as that it can glide through the world and thinke of the most excellent things therein even in a moment, and by contemplation enjoy the same within it selfe, yea it is already capable in faithfull contemplation to eye Eternity, to mount up to Heaven, to GOD himselfe, and in some degree to possesse and enjoy him and his heavenly felicities within it selfe; So that the mind of man seemes to be farre more excellent then the world, being of such an admirable, quicke, perspicuous, lightsom, and heavenly nature, even while it remains on Earth.

When therefore the mind of man considers its owne excellency, it may even by Reason looke further to its Fountaine and Creator G O D himselfe, whose Image it is in some measure, so farre as it is good and happy; And (knowing the cause is infinitely more excellent then the effect) as in a Mirror see and contemplate his infinite excellency who is the efficient cause of this and of all other excellency and happinesse, and so be excited to love him with deereft ardent love, and rejoyce in him with sweetest and highest pleasure, who is our Minds onely true Ioy and Happinesse.

Also further, when the mind of man considers its owne excellency, even by reason it often doth or may looke upwards to  
Heaven

Heaven, wihther its future, eternall, and heavenly nature and desire directs it, and contemplate, if in this short transitory, mortall life, it be of such excellent wisdom, Agility, Sprightfulness, Perspicuity, Wonder, Joy and happinesse, how much more wise, lightsome, quicke, perspicuous, Angel-like, divine and happy shall the same bee, when it is disburthened of this corrupted, heavie, earthly body which clogs it, when also it shall leave the world, and ascend to Heaven to God himselfe, with him, and in him to live, and partake of his infinite sweetnesse and heavenly pleasures forever.

Also the mind of man from its Conscience can even by reason in some sort know and espy

heavenly happines; Conscience is called by some, A little God within us, to direct us to doe well, and to cheere and rejoyce us therein; Also to divert us from evill, and to cause trouble and sorrow in us when we eschew goodnesse and doe evill; This divine part of the mind called Conscience, doth as it were by an heavenly instinct tell us. That there is a most powerfull, glorious, wise, just, good, loving, and in all respects infinitely excellent Creator and Governour of all things, who dwells in the Heavens, who gives us all the good wee have, And that he hath also prepared for Pious and vertuous men eternal heavenly rewards after this life, checking us with thoughts of Atheisme and Blasphemy when

we



we goe about to thinke and beleeve the contrary, But rejoycing us when we doe well, when we love, desire, seeke and contemplate this our gracious and infinitely excellent God, and his heavenly felicities ; wherefore seeing God hath imprinted in us such a feeling of himselfe as no Conscience can deny him, but rather that every one acknowledgeth his infinite Glory, Power, Excellency, and heavenly felicities , it is great reason that we should beleeve and endeavour to seeke, see, and enjoy the same.

Also from the desire of the mind of man to this eternall heavenly happinesse in God, and the satisfaction and contentment which it receives in the faithfull Contemplation thereof.

thereof even on Earth, Reason in some sort sees and espies the same.

For the mind of man is of so large and excellent an apprehension and desire, as it is already in some measure capable to view and long after eternity and heavenly happinesse, Of so generous a nature it is, as nothing will satisfie the desire thereof but Infinitenesse, but Eternity, but Heaven, but God himselfe. There was yet never any man (though possessed with all sorts of earthly felicities) but his mind hath still desired new pleasures, it never can be satisfied untill it can enjoy God himselfe and his heavenly felicities; which often doth or may cause our minds greatly to desire and long thereafter, And to pray.

pray with King David, *Shew me O God, the joy of thy Salvation.*

This also, may in some sort even by Reason make us perceive and Enjoy this infinite Eternall heavenly felicity, since without the same our divine heaven-borne soules can never be satisfied, and after the same since we doe (even according to the nature of our soules) greatly long and desire.

Also, forasmuch as when our minds once come to bee truly raysed (in divine Contemplation) to heaven, to God himselfe, The desires thereof doe remaine even satisfied, contented, and most sweetly pleas'd on Earth; For then knowing, that when God pleases and thinkes good, wec shall eternally enjoy this hea-

heavenly happinesse in perfection, Of which in such divine Contemplations wee begin to tast already, and in this heavenly elevation seeing our minds raysed aboue the world, aboue our selves, and beginning already to live an heavenly Angelicall life with God himselfe, our desires remaine sweetly pleas'd and satisfied with heavenly delight and happinesse.

Thus doth divine vertue or Reason, which is the Compound, light, and directresse thereof, prepare our minds to see, know, attaine and Enjoy heavenly delights and happinesse on Earth.

I might instance also, concerning divers particular vertues, But in Generall, let vs yet further

ther consider ; The minds of, vitious men being dulled and annoyed by Sloth, Intemperance, or distempered by passions and perturbations cannot be well capable, nor well prepared to performe the functions and exercises thereof or any good Action or office proper thereunto, Such as are Prayer, Study, divine Meditations, Contemplations, and all lofty and excellent matters, or to receive, retayne or enjoy divine wisdom, Grace, Illuminations, or Consolations. But vertuous men their minds being free from Sloth and evill desires, from distempers, passions, and perturbations, and on the contrary being Active, quicke, light-some, well disposed and possesse with sweet Tranquility, Joy, and

and happinelle, become free, cheerefull, sprightly, apt and well prepared for the performance of all excellent and diuine Studies, Exercises and Contemplations; And to know, receive, retayne, entertayne and enjoy all heavenly Inspirations, Irradiations and Consolations.

Insomuch as it is said, that many of the Ancient fathers and other diuine Saints of God, have by reason of Temperance and other vertues, attained unto a very high Pitch of heavenly wisdom and Grace, and that by this meanes they came to so great a measure of holinesse and familiarity with God, as they became admirable to all the World, and that his diuine Majesty vouchsafed very graciously to descend downe vnto them,

Illumi-

Illuminating them wondetfully with divine Graces and heavenly consolations, Inſomuch as they were poſſeſt with ſo great Ioy and ſolace of mind, with ſuch heavenly delights and happineſſe, as they deemed themſelves in Paradife.

Inſomuch as truly, by divine Vertue, The Mind of Man becomes moſt apt, well prepared and diſpoſed to enjoy (as farre as it is capable) the felicities of Heaven on Earth, To mount up to heaven in faithfull Contemplations and to entertaine it ſelfe with Angells, and with God himſelfe, To enjoy within it ſelfe as much heavenly pleaſure and happineſſe as it can thinke of; Nay more, (as ſome have enjoy'd) ſuch and ſo much as the mind that enjoyes the  
ſame

same is not able to conceive or receive it, Such as *St. Paul* saith *hath not entred into the Heart of man*; Such as even overcomes the heart and mind, brings the same into a divine extatic and Transportation and makes it even besides it selfe with heavenly admiration and pleasure, yea even beyond and above it selfe, of a future and divine nature, of a Super-humane and heavenly temper on Earth.

But concerning this Subject of heavenly Ioy and happinesse, I have now lately also publisht another Treatise, Entituled

*Heaven within us,*  
*Or,*  
*Divine happinesse on Earth.*



A Paradice of heavenly Ioy  
So may we gaine, that even  
Within vs we already may  
Possesse delights of heaven.

To Conclude ; In summe,  
By vertue our minds become  
apt, well prepared and disposed  
to Enjoy a Paradice of delights  
and felicities, both Earthly and  
heavenly within vs.

So if we could sayre  
vertues Beauty spy,  
With love we should bee  
inflamed presently,  
Her sweetnesse would attract  
vs with such Charmes  
Wee should embrace the same  
with open Armes.  
Who loves her lovely selfe  
loves not in vaine,  
Millions of pleasures they  
shall surely gaine.  
Shee free's our minds from  
sloth and evill passions  
From

---

*The happie Mind.*

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From ill desires, from  
fears and perturbations ;  
Shee Crownes the same with  
lightsome pleasantnesse  
With peace and Courage,  
Ioy and happinesse ,  
Shee doth direct vs  
and prepares the way  
Both vnto earthly,  
and to heavenly Ioy.

To hee that's wise  
A Paradise  
of sweet delights doth find  
In vertues wayes  
Which he enjoyes  
within his happy Mind.

8 MR 55

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FINIS.

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*Ab. Tunc*

*16. 17.*



meanes (if observed commonly though perchance not alwaies but onely with conveniency and without too much nicenesse the Crudities, Rheumes, and superfluous ill humours in the body, will in good time by little and little be consumed, or at least well mittigated, drayned and cleered, obstructions opened, and the passages of the spirits also made cleere and free. So as the mind likewise will be lesse clogged with the grosse vapours proceeding from fullnesse, and repletion, and from those multitude of Corrupted humours in the body, and made free and expedite to performe all the functions thereof, so as not onely the passions and affections will be mollified and better tempered, but the whole

whole soule made more free and cheerefull in the performance of all the Actions and exercises thereof.

In summe, by this most excellent medicine of a spare diet, A most corrupted body and mind full fraught with evill humours and dispositions may be cured, cleered, and reduced to a good temper and disposition, at least in a good measure.

And indeed it were very good for such men also speedily to purge and evacuate those ill humors out of their bodies, which doe so annoy and distemper them, for purging is especially to be used by such as have distempered their bodies by intemperance and ill Courses, for all excesse doth adde to the ill humours in the body which

disperſe through the ſame; And after in time encreaſing and contracting doe fill and corrupt the body, cauſing therein many infirmities and diſeaſes.

So as ſuch diſtempers of the body as have their beginning from repletion ( which are indeed almoſt all the diſeaſes of our times ) are to be remedied by evacuation, and principally by purging medicines, emptying the body of unneceſſary phlegme and ſerioſity, or thinne wateriſh humours, and of ſuperfluous corrupted Choller and Melancholly.

The beſt time of purging is in the Spring or Autumne, and it were good for ſuch as live very intemperately to purge once at the leaſt, or twice every yeare.

And for the manner of an  
exact

exact purge, Physicians say it is not amisse that the body be first opened with a Clister, And if much bloud and sanguine humours abound and be corrupted to begin with Phlebotomy (if age, weakenesse, or other occasion hinder not) opening the Cephalica veine in the Arme, and then the humours to bee made plyable to nature. This being done now to expell, concoct, and purge the humours soundly which molest the body, with such apt medicines as are appropriated to evacuate and purge such severall humours as doe abound therein.

If the stomacke and body bee very much stuf, foule, and corrupted, it will not be amisse to use a vomit, and after the same presently to take such things as

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*wilj*

will strengthen the weakned parts, comfort the braine, Heart, Liver, Splene, and disperse the Reliques, such as are Triacle, Methridate, and divers others.

If Intemperance and disorder have beene long used or if the disease be old, it is not amisse to purge three or foure times gently, because ill humours which have remained long in the body cannot so well be expelled by a suddaine purgation at once as by degrees.

It is good also for such as abound with Phlegme to purge the same by degrees at three or foure severall times rather then suddainly at once, because clammy Phlegme will not easily and presently follow a suddaine Purgation; But choller being more thinne and moveable is  
more



more easily purged.

Δ But forasmuch as there are many and divers matters to bee observed herein, as the humour which aboundeth ; The nature of the Disease ; The strength age , and Complexion of the person ; The operation and force of the Purgation, and the particulars thereof, aptly to be sorted and appropriated to the nature of the disease and humours abounding ; Also how much, how often to purge , how farre to proceed, and by what wayes and passages ; all which, requiring a large discourse, I referre the same and such as have occasion to use them , to the advice of some honest, skilfull, practicall Physitian, whose directions and assistance is most convenient, and ought to bee had concerning

ning these matters. So may these Cures and Remedies be happily effected (they being carefull that universals be in right manner sorted with particulars) and the body and mind reduced to its naturall good Temper and disposition.

Concerning other Evacuati-  
ons and particular Cures and  
Remedies of the many and di-  
vers severall Diseases incident  
to man; Since they are too large  
to be treated of in, this briete  
and Compendious Discourse,  
And are amply dilated and trea-  
ted of by divers, in great vo-  
lumes, and lesse necessary to be  
vulgarly knowne, then the for-  
mer prescriptions, I omit. The  
rather because I conceive, That  
if the body be well purged of  
such ill humours as abound  
therein,

therein, and afterwards a good and apt diet be observed, it is sufficient for the cure of almost all Diseases, especially such as are bred by Repletion (which are the most common maladies of our age) unless they be inveterate and uncureable. However such directions and remedies may doe us much good, and make the Temper of our bodies and minds much better then otherwise.

All these Rules and prescriptions are very good to be known and observed aswell by the healthy as the diseased, and in their due use and observation may cause much benefit and happinesse.

Neither doe we want Remedies though the body be incurable

able, we may remedy the miseries thereof by the mind which is its Governour, and ought as much as it may to comfort the same: for as the body workes upon the mind as hath bin shew'd, So much more doth the mind worke upon the body.

For the reasonable soule being Immortall and Divine, doth guide and governe the Animall Spirits which are the organs thereof, as the fabricke of the parts of the body is the organ of these animall Spirits.

And these spirits like a quick, light flame doe continually worke on the body as the soule doth on them, they make the body lively, and lighter, partly by refining the moisture thereof, and converting the same into themselves, and also by infusing them-

themselves into all the parts thereof, enlivering, lightning, quickning and spiritualizing the same.

The Divine and reasonable soule therefore ought as much as it may to spiritualize, quicken and comfort the living Spirits; in such sort, that the body being guided by these spirits, these wholly dependant on the reasonable soule, and the soule being guided by divine grace which is as it were the life thereof, and by faith having its Conversation in heaven with God, ( viewing and enjoying thereby in some measure already his heavenly glory and felicities, expecting the same hereafter to be revealed infinitely, and to enjoy the same in perfection eternally ) even forgetteth the grieve of the body,

body, or rather, doth convert even the senses and spirits thereof into the purer parts of the soule, which in faithfull contemplation being possesse with heavenly Joy in God, the whole man is as it were spiritualiz'd and transported with divine pleasures:

However if by reason of our frailties and weakenesse we cannot attaine to such Divine extasies and transportations, yet we may know that *our Corruption shall put on Incorruption, and our Mortality shall inherit Immortality, 1 Cor. 15. That our fraile bodies shall be changed and made spirituall bodies like the glorious body of the Sonne of God, (Phil. 3. 21)* With whom we shall enjoy infinite happiness for ever. How may such  
faith.

faithfull Contemplations comfort vs in greatest maladies and distempers, yea even in death it selfe, since the same is a passage to heaven, when ceasing to be as men wee shall begin to live the life of Angels, with God himselfe in heavenly glory and happinell.

But to Returne ;

Now to remedy such passions of the mind as are most incident to these mixt distempers of the body , which being compos'd ( as in a medley ) of all the superfluous humours adust, corrupted, and distempered, doe cause the mind in a mixt distemper also to apprehend all things in a bad manner, as having Enmity, and so doth edge and enrage malice, and provoke Revenge and Cruelty.

For

For remedies hereof, Let vs consider that these euill dispositions of Envie, hatred, malice, Revenge and Cruelty ( being feldome one without the other) are Compounded of many other vices, and are the occasions of many evils, and even of destroying all humanity and goodnesse.

Envie and malice are strange passions , Gnawing the heart and turning the good of another to the envious mans hurt. Good and prosperous men as also their good deeds, goods, and prosperity are eye-sores to envious malicious Spirits, causing in them despight, grieve, and even gnashing of teeth. While the envious mischievous man looketh obliquely upon the goods of another he looseth  
that



that which is good in himselfe, or at least takes no delight in it ; But fretteth to see another man doe well and prosper. So as hee suffereth in himselfe the evill which he wisheth to another.

It appeares therefore, that envious, malicious, spightfull people, do more hurt and vex themselves then others, for a thousand vexations doe gnaw and possesse the hearts of those that are infected with those evill dispositions ; and many times hatefull Injuries, mischiefes, and villanous practises are wrought and executed to satisfie these detestable vices and passions.

Revenge also is often accompanied with hatred, Malice, Envy, slander, lying, Backbiting Cruelty, murder and a multitude

tude of mischeifes.

These evill dispositions proceed from the inward malignity of the soule, which vnnaturally and mischievously feedeth on and delighteth in the hurt of another man.

They are most detestable vices and as it is observed vsually inhabite in weake Cowardly spirits, favouring of a vile and abject mind; yet we may obserue that such kind of men though not daring to be truely valarous have yet even for feare an itch to be esteemed so, for knowing in themselves this base Cowardlinesse, they endeavour by all meanes to hide the signes thereof, and cunningly can faine bold and bragging speeches, challenging as it were all dangers when they see they are farre  
from

from them, but if neere them they can put up Injuries with their feare, yet when they get advantage without danger to themselves to hide their feare they become very Spightfull, Injurious, Revengefull, and cruell bloudsuckers. For wee ever see the most vaworthy men of basest and lowest temper, to be most malicious, revengefull, and cruell ; A truly valorous man doth alwayes fairely exercise his strength against a resisting enemy, whom hee hath no sooner at his mercy but he is satisfied.

Seldome doe these evill dispositions find harbor in well bred generous minds, who commonly are of such an excellent temper as they can scorne the causelesse and womanish brawlings of

of hasty fooles and men of unworthy temper. A truly worthy heroicall Spirit is farre aboue such mens envie and malice, and he regards their detraction, lying, slanders, spight, & brawling, as he doth the barking of a Dog: It is for men of lower, baser temper, to be vext & distempered at such trivial matters, and we ever see the basest, most cowardly, worthlesse and weakest spirits to be most envious, malicious, cruell, Insolent mischievous and revengefull.

It is indeed, true magnanimity to contemne Injuries, There is nothing that shewes so great, so worthy, and victorious a mind as a couragious insensibility of reproaches, detraction and injuries; to disdain the carping censures & bitelesse barking  
kings

kings of the Currees of the world,  
I meane such men as are of base  
unworthy, envious, malicious,  
vicious, dissolute minds. But all  
good and vertuous men while  
we doe well will love us, and  
hate to abuse us.

It is an excellent revenge and  
grievous to maligne Spirits (as  
to fooles) to contemne or make  
no account of them or their  
words. It is a weaknesse of mind  
not to know how to contemne  
an offence. For a man to be ma-  
licious, envious, detraictive, re-  
proachfull, brawling, and Re-  
vengefull is to confesse him-  
selfe griev'd, touch't, guilty,  
impotent and Inferiour. Mag-  
nanimity and true valour is sel-  
dome troubled with such evill  
dispositions. A high and gene-  
rous mind is not subject to In-  
jury,

injury, it revengeth not Injuries because it feeleth them not.

It is a fayre and honourable way and hath often bin practiz'd by the greatest Princes and Captaines, such as have bin of most high and noble minds, to avenge the Injuries of malicious, Envious, people onely by contemning them, nay more by doing good to such as have Injured them, insomuch as by reason thereof they have made many of their enemies to be asham'd of their folly, to stoope to their vertue and noblenesse; and wee should know that by how much the more wee haue suffered, so much more commendable and honourable it is to be gracious, and pardon.

So that it is the property of great and noble minds to con-  
temne

temne malice and injuries, to be of a mild, courteous, and gracious temper, ready to forgive and pardon. And it is a great point of magnanimity in this matter to surmount the common nature of men, by a wonderfull divinity of the soule (leaving vengeance to whom it belongeth) to learne of our Saviour to blesse them that curse us, to doe good to them that hate us; To love that which is good even in our enemies, pittying their vices and evill dispositions, and endeavouring to make them worthy of love by all good wayes and offices.

Some enemies (aswell as friends) are necessary, they make us more circumspect, more diligent, wiser and better, we may and often do extract, abundance

H

of

of good even from their malice and reproaches; Therefore, also we should rather endeavour to love, then hate them, because they are necessary and often doe us good.

It is revenge enough for us to know that envious, malicious, spightfull people doe most of all torment their owne hearts by these turbulent passions; for vice suffereth not the mind to rest but filleth the same with distempers and vexations.

But the best revenge against envious, malicious people is; To endeavour to doe so much the more well, as they seek to injure us, by which meanes in the end we shall surely make them Lyars; So may their reproaches, Impudency, Intolency, malice, and injuries, in good time turne



to our good and their owne shame, by this meanes also their vexations are doubled, for wee cannot anger our maligne, malicious enemies worse then to doe well and prosper.

Let us then by all meanes avoid those evill and vicious dispositions of Envie, Hatred, Malice, Cruelty, Revenge, and the like; Let us give even our enemies their due praise and honour, Rejoycing at the good of all men, which truely shewes a vertuous and divine disposition. And to be pleas'd and rejoyce at another mans good is to increase our owne.

Let these gracious and noble vertues of Humanity, Clemency, Affability, Charity, kindnesse and all good dispositions, still possesse us; which excellent ver-

ties doe furnish us with such a modest, generous pleasing and gracious behaviour as winneth unto us the love of all good and vertuous men ; Yea, maketh us agreeable unto, and beloved of God himselfe, and possesse our minds with sweet and pleasing Joyes and Happinesse.

Further, whereas these mixt evill humours of the body, and dispositionsof the mind, composed of sundry various distempers, vices, and evill passions do oftentimes (as hath beene shew-ed) cause the mind to become exceeding sad, sullen, discontented and obstinate in all malignant dispositions, yea sometimes by long custome to become even wilfully and desperately discontented, raging and miserable, let  
us

us consider that these ( being a mixture and compounded of all the other various perturbations of the mind ) are the greatest , yea even the finall end and summe of all the former mentioned miseries. And in the furthest degree hindering this joy and happinesse of the mind which wee seeke for. And it is the misery of miseries to be wilfull and obstinate therein.

It is also in the furthest degree remote from nature and reason which excite us to nothing more then to the willing desire and diligent Inquisition, search and enjoyance of pleasure and happinesse ; And in truth there be so many thousand delights on Earth to please all our Sences, which we may enjoy, yea we may enjoy such and so many

H 3                      heaven.

heavenly pleasures even on Earth, as truly if we were wise and divine enough, would fill our minds with such joy and happinesse, as that we should *re-joyce evermore*, as *S. Paul* exhorteth us, we should be unexpressably pleasant & joyfull, we should as farre as our minds are capable enjoy the pleasures of Earth and Heaven within us. But of these more in the ensuing Divisions.

To conclude then, in generall, let us endeavour by all meanes to drive away and banish out of our minds all evill passions and perturbations, All Sloth, Lazinesse, Dulnesse, Sottishnesse, and base mindednesse; All Intemperate, Riorous, dissolute pleasures, and selfe-conceited  
vaine

vaine-glorious dispositions; All Pride, Ambition, Choller, Anger, and Rashnesse; All Melancholly, Covetousnesse, Feare, Sorrow, and Sadnesse; All Envie, Hatred, Malice, Revenge, Cruelty, Sullennesse, Obstinacy and Desperation. And on the contrary as much as weemay possibly, let us possesse our minds with liveliness, quicknesse, perspicacity, and gallantnesse of Spirit, with moderation Temperance, Humility, Meeknesse, Tranquility, Mildnesse, with Contentation, Fortitude, Cheerefulnesse, with Humanity, Affability, Love, kindnesse, and with all Joy and Happinesse.

Me thinkes if we could truely consider, and think of the many and divers sorts of delightfull felicities both earthly and hea-